THE SPIRITUAL EXERCISES OF ST. IGNATIUS OF LOYOLA,

TRANSLATED FROM THE AUTHORIZED LATIN;

WITH EXTRACTS FROM THE LITERAL VERSION AND NOTES OF THE

REV. FATHER ROTHAAN,

FATHER-GENERAL OF THE COMPANY OF JESUS,

BY

CHARLES SEAGER, M. A.:

TO WHICH IS PREFIXED

A PREFACE

BY THE

RIGHT REV. NICHOLAS WISEMAN, D.D.,

BISHOP OF MELIPOTAMUS, AND COADJUTOR OF THE MIDLAND DISTRICT OF ENGLAND.

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FIRST AMERICAN EDITION.

LOUISVILLE:

WEBB, M'GILL & CO., 49, PEARL STREET.

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APPROBATION.

We cheerfully approve and commend to the faithful of our Diocess the reprint of the "SPIRITUAL EXERCISES OF ST. IGNATIUS." This little work of St. Ignatius' has been a standard Book of Meditation and Devotion in the Catholic Church for centuries.

Given at Louisville, from our Episcopal residence. June 25, 1849.

† BENEDICT JOSEPH,
Bishop of Louisville.

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PREFACE TO THIS TRANSLATION.

THERE are many books from which the reader is taught to expect much; but which, perused, yield him but little profit. Those are few and most precious, which, at first sight, and on slender acquaintance, seem to contain but little; but the more they are studied, the more instruction, the more solid benefit, they bestow: which are like a soil that looks bare and unadorned, but which contains beneath its surface rich treasures that must be digged out and drawn from a great depth.

To this second class I know no book that so justly belongs as the little work here presented to the public. The Word of God, in His Holy Scriptures, is beyond everything else that has been written in this, that without, it is all fair, and within all rich; that it is perfect to the eye that looks for beauty, and to the understanding that seeks for hidden wisdom. In the Exercises of St. Ignatius, on the other hand, many will be no doubt disappointed, when for the first time they look into them. They have heard of the wonderful effects which they have produced, of the innumerable conversions which they have wrought, of the spiritual perfection to which they have led; and they will see in the text of the work itself nothing but simplicity of form, plainness of sentiment and diction, hints often rather than explanations, germs of thought rather than develop-

ments, skeletons often more than perfect forms, sketches instead of pictures;—no poetry, no emotions, no high-flown ideas, no enthusiastic aspirations; but maxims of eternal import inculcated with the calmness of a philosopher; the sternest truths delivered as obvious and self-demonstrating propositions; the sublimest moral lessons of the Gospel, self-denial, renunciation of the world, contempt of life, perpetual continency, and blind obedience, taught as simple virtues attainable to any Christian. And yet throughout there is a manifest conviction of the adequacy of the means to the end, in the writer's mind; there is nothing experimental, nothing optional, nothing left to be discovered; but every method is laid down as certain, every result reckoned on as sure. It is a plan framed by a master mind (unless we admit a higher so ution), capable of grappling with perhaps the most arduous and complicated task, and, without overlooking a difficulty, and apparently without proportionate means, confident of its success. A man is presumed to enter into the course of the Spiritual Exercises in the defilement of sin, under the bondage of every passion, wedded to every worldly and selfish affection, without a method or rule of life; and to come out from them restored to virtue, full of generous and noble thoughts, self-conquering and self-ruling, but not self-trusting, on the arduous path of Christian life. Black and unwholesome as the muddy water that is poured into the filter, were his affections and his soul; bright, sweet, and healthful as the stream that issues from it, they come forth. He was as dross when cast into this furnace, and is pure gold when drawn from it.

Now the superficial reader of this excellent book will

ask, how is this accomplished? Where is the power, the skill—nay, perhaps he will add, the *machinery*—by which such results are obtained? Whence springs the great confidence of its writer in its efficacy?

The answer to this question it is not easy to give in the short compass of a preface; nor will I, therefore, attempt it: but perhaps a few pages of explanation of the Exercises will enable the reader to discover it for himself.

It must be observed, then, that this is a practical, not a theoretical, work. It is not a treatise on sin or on virtue; it is not a method of Christian perfection; but it contains the entire practice of perfection, by making us at once conquer sin, and acquire the highest virtue. The person who goes through the Exercises is not instructed, but is made to act, and this book will not be intelligible apart from this view.

The reader will observe that it is divided into Four Weeks; and each of these has a specific object, to advance the exercitant an additional step toward perfect virtue. If the work of each week be thoroughly done this is actually accomplished.

The first week has for its aim the cleansing of the conscience from past sin, and of the affections from their future dangers. For this purpose, the soul is made to convince itself deeply of the true end of its being—to serve God and be saved, and of the real worth of all else. This consideration has been justly called, by St. Ignatius, the *principle* or *foundation* of the entire system. No limits are put to the time that may be spent upon this subject: it ought not to be left till the mind is *made up*, that nothing is worth aiming at but God and salvation, and that to all other things we must

be indifferent. They are but instruments or hindrances in the acquisition of these, and accordingly they must be treated. It is clear that the person, who has brought himself to this state of mind, has fully prepared himself, for submitting to whatever he may be required to do by God, for attaining his end.

Upon this groundwork is raised the duty of the first week. Considerations of the punishment of sin, which lead us gradually to an abhorrence of it, in itself, make the sinner sift and thoroughly unburthen his conscience. "The fear of God", which "is the beginning of wisdom", is thus the first agent in the great work of change; a change not prospective or mental, but real. Sin *is* abandoned, hated, loathed.

At the conclusion of the painful task, the soul finds itself prostrate and full of anxieties. The past is remedied; but what is to be done for the future? A rule to guide us, an example to encourage us, high motives to animate us, are now wanting; and the three following weeks secure us these.

In the second, the life of Christ is made our model: by a series of contemplations of it we become familiar with His virtues, enamored of His perfections; we learn, by copying Him, to be obedient to God and man, meek, humble, affectionate; zealous, charitable, and forgiving; men of only one wish and one thought, that of doing ever God's holy will alone; discreet, devout, observant of every law, scrupulous performers of every duty. Every meditation on these subjects shows us *how* to do all this; in fact, makes us really do it.

Still up to this point we have been dealt with kindly, as the Apostles were treated by their good Master. He told them not of these things, that is, of His sufferings,

at first, lest sorrow should fill their hearts (John xvi, 5, 6). The milk of consolation and encouragement must precede the strong food of patience and conformity. The third week brings us to this. Having desired and tried to be like Christ in action, we are brought to wish and endeavor to be like unto Him in suffering. For this purpose His sacred Passion becomes the engrossing subject of the Exercises. The soul which has been brought near him in admiration now clings to Him in loving sympathy—nay, finds her admiration redoubled at His divine bearing in sorrow, ignominy, and pain. Having already made up her mind to be like Him in all things, she is not now to be scared from resemblance by the bitterness of suffering or disgrace. On the contrary, she wishes to suffer for Him and with Him, for the very love's sake, which made Him so suffer. Every meditation on the Passion strengthens, deepens, matures this feeling, and renders it a new power and affection of the soul. She has become a martyr in resolution and desire; she would go forth from this holy work of meditation to the realisation of her earnest desire to suffer with Jesus; she is prepared for mortifications, for tribulations, for persecutions, for death, for anything whereby she may be likened to her Lord and God.

But she must be convinced and feel, that if she suffers, she shall also be glorified with Him: and hence the fourth and concluding week raises the soul to the consideration of those glories, which crowned the humiliations and sufferings of our Lord. As throughout He is represented to us in His blessed Humanity as being our model, so here, are our thoughts directed to Him, triumphant over death, but still conversing among men—those now who love Him; that so our love may

be likewise with Him, in holy conversation and familiar intercourse, and so He may draw up our hearts with Him, when He ascends to His Father; and there they may ever abide where our Treasure is. Thus have we been gradually raised from fear to love, which henceforward is the "informing principle" (to borrow a phrase from the Schools) of our lives and being.

It is clear that if these various principles and feelings have been really infused into us, if they have been worked into our hearts, so as to form a part of their real practical influences, we shall come from the Exercises, duly performed, completely changed, and fitted for our future course. Many indeed have experienced this. They have entered the place appointed for them, like a vessel shattered by the storms, bruised and crippled, and useless: they have come forth, with every breach repaired, every disfigurement removed; and, what is of more importance, furnished with rudder and compass, sails and anchor, all that can direct and guide, impel and secure them. What wonder, if their songs of gratitude and joy resound along the main?

Two things will perhaps strike the reader as drawbacks to the attainment of this object: first, the scantiness of matter furnished in the book for filling up the time; and secondly, the obvious want of a regulating and adapting power in its application. For it is clear, that the work of one week should be continued till its object is attained, and the exercitant is prepared for the impressions of the next. These apparent wants are supplied by one essential element of a spiritual Retreat (for so the Exercises reduced to action are popularly called), *Direction.* In the Catholic Church, no one is ever allowed to trust himself in spiritual matters. The

Sovereign Pontiff is obliged to submit himself to the direction of another, in whatever concerns his own soul. The life of a good Retreat is a good Director of it. He it is that modifies (not arbitrarily but by fixed rules and principles*), the order of the Exercises, diminishes their number, and curtails their duration; he shortens and lengthens each week, and watching the workings of grace on each one's spirit, suppresses meditations, or introduces additional ones, to second them. It is he who prepares materials for the exercitant to meditate on, divides the subject for him into its parts, suggests its applications, and leads him step by step through his various duties. He wards off or suppresses disturbing emotions, spiritual dryness, dejection, and scruples; he represses over-eagerness, rashness, and enthusiasm; and, regulating the balance of contending affections, endeavors to keep all at a steady and peaceful level, so that the grace of God may gently, and, as it were by a breath, move and regulate every determination. Let no one think of undertaking these holy Exercises, without the guidance of a prudent and experienced Director.

It will be seen, that the Weeks of the Exercises do not mean necessarily a perod of seven days. The original duration of their performance was certainly a month; but even so, more or less time was allotted to each week's work, according to the discretion of the Director. Now, except in very particular circumstances, the entire period is abridged to ten days; some-

*The *Directorium* is a short treatise indispensable for those who direct a Retreat. It was compiled from the maxims and practice of St. Ignatius and his first disciples.

times it is still further reduced. But even so, the form and distribution of the Exercises must be strictly kept, and no anticipations or inversions must be permitted. It is impossible to make the slightest change in this respect without injury. Gladly would I enter fully into this subject, and show the admirable and beautiful chain-work which connects all the Exercises or meditations from the first to the last—connects them as clearly and as intimately as any series of sound mathematical propositions can be connected. But it would take a long essay to do justice to this matter.

It is, however, to this logical and argumentative arrangement that the Exercises, in great measure, owe their certainty of result. The mind may struggle against the first axiom, or rather demonstrable truth, in the series; but once satisfied of this, resistance is useless, as unreasonable; the next consequence is inevitable, conclusion follows conclusion, and the triumph is complete. The passions may entrench themselves at each step, behind new works, but each position carried is a point of successful attack upon the next, and grace at length wins their very citadel. Many is the fool who has entered into a Retreat to scoff, and has remained to pray.

Besides the regular work of the Exercises, there are other matters connected with them, which this volume contains. One of the most important of these is the method of "election" or choice of a state of life—a duty usually performed in a spiritual retreat. This is perhaps the most delicate, difficult, and even dangerous point with which the Director and his disciple have to deal. No one can study the rules laid down by St. Ignatius without admiring their prudence, their sagacity,

and their certain power. But they require a wise and steady hand and eye for their application. It has been reported that these Exercises are to be soon published as a work "adapted for members of the Church of England", in the same way as other Catholic books have appeared. If so, we cannot anticipate any result but misunderstanding and fatal error, from the attempt to employ them as spiritual instruments. If left to individual application they will only lead the soul into a maze of perplexities and bewilderment, and, deprived of their adjusting power, Direction, give rise to sadness and discouragement, or presumption and self-will. And of this there will be a much greater danger, by far, than a similar use would cause in a Catholic, from the want of safeguard, which a definite dogmatic teaching alone can give, as well as of that aid which familiarity with ascetic principles, and the ordinary use of the Sacraments confer. And if on the other hand, it is intended to put the Exercises into practice under Direction, we are sure that much mischief will still ensue; from the absence of all training and traditional rules, which guide the Catholic Director in his arduous duty. It will be the blind leading the blind, to the fatal detriment of both. Bits and particles of the Catholic system cannot be thus detached with impunity, and incorporated with another system. Not only is the effect a monstrous incongruity, but it is at once a piece of bad faith with one side, and of injustice to the other.

Among the valuable matter contained in this work may be certainly classed the "Three Methods of Prayer", which cannot be practised without great profit; the golden "Rules for ever thinking with the Orthodox Church"; those for "almsgiving" and "for

discovering scruples", but, above all, the invaluable principles and maxims for the "discernment of spirits", adapted, in two divisions, to the first and second weeks. These form the basis of treatises on this most difficult and important part of mystical theology. But they, more than any other, require application by an enlightened Director.

What has been said will perhaps explain, though inadequately, the wonderful power and efficacy of the "Spiritual Exercises of St. Ignatius", in thoroughly reforming the soul, and bringing it from sin to steady virtue. But the grand secret may be said to consist in two points.

First, the entire work is performed by *principles*, not by emotions which pass away. Conviction of the truth and reality of all that is inculcated is aimed at and secured; reason is enlisted on the side of conscience; and whatever use is made of the feelings in the course of the Exercises, is but as scaffolding to assist in the erection of a solid structure of virtue, which will stand, and weather the storm, after it has been removed.

Secondly, the mind is made to act throughout, and to work out its own resolutions. Nothing is imposed on us by others, either through persuasion or by authority: we are made to think, to conclude, to determine, and to act, by a process essentially our own; so that there is no escape, and no danger from the reaction of self-love. No influence has been used, further than to guide rightly the exercise of our own powers; and even that direction has been given to us with our eyes open, and under the full conviction that we cannot shrink from a a single step, without going against reason and conscience.

It is now time to say a few words on this translation. The original of the Spiritual Exercises was written by St. Ignatius in Spanish. Of two translations made into Latin, in his own time, one was preferred for publication which was more elegant in its language. This is the standard version religiously adhered to in all subsequent editions. It therefore forms the text from which the present translation has been made. Fidelity has been aimed at in it, above every other quality. Its author has studied to make it as accurate as possible, at the cost of what might have been a more flowing style. It has also been carefully revised and compared with the original by the writer of this preface.

The present General of the Society of Jesus, anxious to regain, if possible, the original of the Saint, has published a new version from the Spanish, side by side with the common edition. It contains many important varieties. Such as appeared to the translator worthy of particular notice, have been incorporated in the present translation.*

May this become an instrument in the hands of Divine Providence to bring many souls to grace and virtue; and add to the many wonderful fruits which this little volume has already produced to the Church.

N. W.

St. Mary's College,
Feast of the Sacred Heart, 1847.

[*See the Translator's Advertisement.]

ADVERTISEMENT

OF THE

TRANSLATOR.

The kindness of the Right Rev. Prelate who has favored the reader, as well as the translator and publisher, of these Exercises with the foregoing introduction to their meaning, has partly superseded the necessity of an Advertisement: a few words, however, will be desirable, in order both to prevent mistake, and to put the reader more exactly in possession of what has been done in this Edition.

Whilst, then, for the reason assigned in the preceding Preface, the present Translation adheres scrupulously to the authorized Latin Version,—in order, nevertheless, to ascertain and express with as much accuracy as possible the full sense of that Version, the Translator has throughout carefully availed himself as well of the new Literal Latin Translation from the Spanish Autograph published, side by side with the Common Version, by the present Father-General

of the Company of Jesus (Father Rothaan,*) as of his copious and admirable Annotations, in which latter are frequently noticed the expressions both of the original Spanish itself, and of the ancient but unpublished Literal Latin Version spoken of in the second and third of the Preliminary Documents and in the Preface (p. 19) to the present Translation, and used by St. Ignatius himself;—yet without making it his business, except in some few instances, to inform the reader either *in* or *under* the text, of the differences between the Common Latin Version and this new one of Father Rothaan, before the beginning of the *Mysteries of the Life of Christ*. Throughout those Mysteries he has made a point of giving, either between brackets or at the foot of the page, at least all those differences to which attention is called in Father Rothaan's Version itself, by the distinction of Roman instead of Italic type. In the subsequent portions of the work, without imposing upon himself the same rule, he has yet given a copious selection; while both in these and in the Mysteries he has included a very considerable proportion of those remaining differences which, though not marked by Father Rothaan with any difference of type, will nevertheless be of service, if compared with the Common Version, towards acquiring a more accurate idea of the Author's meaning. In order partly

* His Second Edition, Rome, 1838, is the one which has been made use of by the present Translator, as well in *both* Versions as in the Preliminary Documents, &c.

to supply the place of a fuller expression of these differences in the preceding portions of the Exercises, he has appended to the end of the book the translation of whatever he had not already anticipated of a printed selection kindly lent him by the Right Rev. Author of the preceding Preface; to which he has also, in the course of translating it, made copious additions from the above new and literal Version itself;—availing himself at the same time of the opportunity, to make a few corrections (chiefly tacit*) in the body of the Work. Some at least of these corrections will perhaps have been anticipated by Dr. Wiseman (see p. 19 of his Preface;) but as the Translator has been prevented by the distance from ascertaining what corrections were made by his Lordship, he has thought it best to correct himself whatever in his own MS. he has observed to admit of being rendered more exact.

A few Notes have been interspersed; as well among these Additional Literal Renderings, as at the foot of the page in the body of the Work;—drawn for the most part from the above-mentioned admirable Annotations, even when not expressed in the words, of Father Rothaan; but inserted (except those which are given among the Additional Literal Renderings)

* The "tacit" corrections have been made by merely giving in an amended form the passages of the Common Version to which the Literal Renderings correspond.

within brackets, in order to distinguish them from the ancient notes appended to the Exercises by the authority mentioned in the fourth of the Preliminary Documents, and containing corrections of the Common Latin Version from the Spanish Autograph. In these latter, originally (see the above Document) placed *at the end of the book*, as the altered passages are often cited at greater length than can be at all necessary when the corrections are given *at the foot of the page*, and in a translation,—it has been thought sufficient in the present Edition to give, in general, little more than the words actually altered.—It may be added here, that the parenthetical marks found in the quotations from the New Literal Version are to be understood, wherever the contrary is not obvious, merely as brackets. The explanatory words or expressions, or different renderings, contained within them, are generally speaking, not always, Father Rothaan's; the change from Latin to English, while it rendered some of his insertions needless, having at the same time rendered some new ones necessary.

The "Table of Contents" which follows the Title-page has been compiled (with the help of the fuller one of Father Rothaan) on a scale and plan which may render it a kind of Epitome or Synopsis of the whole book; and, if studied carefully, will be no inconsiderable help toward understanding the Exercises themselves.

In conclusion, the Translator has only to unite, in

his own and the Publisher's name, in the pious prayer with which the Right Rev. Author of the preceding Preface ends.

St. Germain en Laye, near Paris;
Feast of St. Osmund, 1847.

PRELIMINARY DOCUMENTS.

(*From the Edition of Father Rothaan.*)

The Documents, which it is the custom to place at the head of all Editions of our holy Father's book, could not be omitted in this new one. They are these which follow:

I. The Letter Apostolic of Pope Paul III, by which the holy Father's Exercises are approved and recommended.

II. The Testimonials of those to whom the censorship of the book had been committed by Paul III.

III. The Advertisement prefixed to the First Edition.

IV. Another Advertisement, concerning the Emendations placed under the text in the New Edition of the year 1596.

I. POPE PAUL III,

FOR THE PERPETUAL REMEMBRANCE OF THE THING.

*The care of the pastoral office, committed to us over the whole flock of Christ, and the love of the glory and praise of God, makes us to embrace those things which help the salvation and spiritual advance of souls; and when persons ask us anything which may serve to cherish and nourish piety in Christ's faithful people, to admit their prayers to a favorable hearing. Since therefore, as our beloved son, the most noble Francis of Borgia, Duke of Gandia, has lately caused to be set forth to us, our beloved son Ignatius of Loyola, Father-General of the Company of Jesus, established by us in our blessed City, and confirmed by us with the Apostolic authority, has composed certain Spiritual Instructions or Exercises, drawn from the holy Scriptures and the experience of the spiritual life, and reduced

[* Pastoralis officii cura, &c.]

them to a method excellently adapted to move to piety the minds of the faithful: and since the aforesaid Duke Francis has not merely learnt by report, brought from many places, but also ascertained by the clear proof of experience, as well at Barcelona, as at Valcenia and at Gandia, that these Exercises are eminently useful and wholesome to Christ's faithful people, for spiritual consolation and advance; wherefore the same Duke Francis has caused an humble supplication to be made to us, that, in order that the fruit of the aforesaid Spiritual Instructions and Exercises may be the more widely extended, and more of Christ's faithful people invited to use them with greater devotion, we would vouchsafe of our Apostolic benignity to have them examined; and if we found them worthy of approbation and praise, to approve and praise them, and otherwise to arrange in a fitting manner concerning the premises; We, therefore, having had the said Instructions and Exercises examined, and having learnt by the testimony and account of our beloved son John, of the title of St. Clement, Cardinal Priest, Bishop of Burgos, and Inquisitor of heretical pravity; and of our venerable brother Philip, Bishop of Saluciæ, and Vicar General in Spirituals of our said City; as also of our beloved son Giles Foscarari, Master of the Sacred Palace; to us thereupon made; that, being replete with piety and holiness, they are and will be highly useful and wholesome for the edification and spiritual advance of the faithful; and having also due regard, not without reason, to the abundant fruits which IGNATIUS and the aforesaid Company by him instituted cease not to yield in every part of the Church of God, and to the very great help which the before-mentioned Exercises have furnished thereto; receiving favorably such supplications, do, by the aforesaid authority, by the tenor of these presents, of our certain knowledge, approve, praise, and with the defence of this present writing fortify, the aforesaid Instructions and Exercises, and all and singular their contents; exhorting very much in the Lord all and each of Christ's faithful people of both sexes, wheresoever situ-

ated, that with a devout good will they will use these so pious Instructions and Exercises, and by them be taught. Giving permission also, that the said Instructions and Spiritual Exercises may by any bookseller, by the aforesaid IGNATIUS chosen, be freely and lawfully printed. Provided, however, that, after the first Edition, they shall not be printed, either by such or by any other person whomsoever, without the consent of the same IGNATIUS, or his successors, under pain of excommunication, and of 500 ducats to be applied to works of piety. And charging nevertheless all and singular Ordinaries of places, persons in ecclesiastical dignity, Canons of cathedral and metropolitan churches, and the Vicars spiritual, general, and official of the Ordinaries of the same, wheresoever situated; that they, or two, or one of them, do, personally, or by some other or others, assist any member of the aforesaid Company, or other persons concerned, in regard of the before-mentioned Spiritual Exercises, taking order effectually, by our authority, that they may peaceably have and enjoy the said concession and approbation, not permitting them by any persons, contrary to the tenor of these presents, in any manner whatsoever to be molested; restraining all impugners and obstinate persons by ecclesiastical censures and punishments, and other ready remedies of law, postponing appeals; invoking also to this end (if need be) the help of the secular arm; The decree of our predecessor Pope Boniface VIII. of happy memory, concerning one, and that of the General Council concerning two, Diets, (provided that no one be drawn by authority of these presents beyond three), and any other constitutions and ordinances apostolical, and other contrary determinations whatsoever, or any privilege to any persons in common or separately, by the same See, to the effect that they may not be interdicted, suspended, or excommunicated, granted by Letters Apostolical which do not make full, and express, and word for word mention of such privilege, notwithstanding. And our will is, that the transcripts of the present letters, subscribed by the hand of

a Notary public, and sealed with the seal of any Prelate or person in ecclesiastical dignity, be regarded with entire confidence, and be acted upon, as well in judicial proceedings, as out of them, in the same manner as if the original letters were exhibited and shewn.

Given at Rome, at St. Mark's, under the fisherman's ring, on the last day of July, in the year one thousand five hundred and forty-eight, of our Pontificate the fourteenth.

BLO. EL. FULGINEN.

II. THE TESTIMONIES

OF THOSE TO WHOM THE CENSORSHIP OF THE EXERCISES WAS COMMITTED.

IN THE FIRST TRANSLATION.*

We have read all the contents arranged in this volume, and they have pleased us very much, and appeared eminently conducive to the salvation of souls.

CARDINALIS BURGENSIS.

We give permission, that this Work, worthy of all praise, and very profitable for the Christian profession, may be printed. PHILIPPUS VICARIUS.

Exercises so holy cannot but be of the greatest advantage to any one who applies himself to them. They are therefore to be embraced even with open arms.

F. ÆGIDIUS FOSCARARIUS,
Magister Sacri Palatii.

IN THE SECOND TRANSLATION.

We have read these Spiritual Exercises, and they please us very much; and we judge them worthy to be received and made much of by all followers of the orthodox faith. CARDINALIS BURGENSIS.

We give permission, that this Work, worthy of all praise, and very profitable for the Christian profession, may be printed. PHILIPPUS VICARIUS.

[* With respect to the two Translations see the next following, with respect to the signatures the preceding Document.]

Whereas the Christian religion cannot long subsist without some Spiritual Exercises and Meditations (for in meditation, saith the prophet, my souls burns up); I think none more suitable than these, which are undoubtedly the fruit of scriptural studies and long practice. F. ÆGIDIUS FOSCARARIUS,
Magister Sacri Palatii.

III. ONE OF THE COMPANY OF JESUS,

TO THE DEVOUT READER OF THE SAME COMPANY, HEALTH IN THE LORD.

These Instructions and Spiritual Exercises, which, instructed less by books than by the unction of the Holy Ghost, by inward experience, and by the practice of the management of souls, our Father in Christ Master* IGNATIUS OF LOYOLA, the Founder and Father-General of our Company, as has been said before, composed, have been translated from Spanish into Latin in two ways: one version rendered not merely sense for sense, but almost word for word; the other (which appeared preferable) gave only sense for sense, but faithfully. When however these Exercises, in order to satisfy the devotion of some, and especially of the most illustrious Duke of Gandia, Francis of Borgia, who was desirous that they should be approved by the authority of the Apostolic See, they having also been already long (*jampridem*) approved everywhere by the spiritual advance of very many persons of every sort and condition (who by their means had gained or wonderfully increased the spirit of the Lord; when, I say, before the approbation of the Sovereign Pontiff, they were laid before the intended censors for inspection, both translations were presented to them; and although

[* In the Latin, "*Magister*" (or, as in the Douay Edition of 1586, "*M.*"); *i. e.* either *Magister Artium*, "Master of Arts", as at Oxford; or simply "Mr." now *Mister*, formerly *Master* or *Maister* (compare the French *Maitre* for *Maistre*), i. e. *Magister* as a general term of respect.]

they were submitted to their entirely free censure, to add, to diminish, to change, as it should seem good in the Lord; yet, without changing so much as a word, they approved both versions, as appears by their testimonies in the original manuscripts. As for the printing, I wish to inform thee, pious reader, that this work and labor has been spent, not on those by whom the Exercises will merely be read, but on those by whom they will be performed, or rather, be delivered to others. For since, in order to the attainment of abundant fruit, It is little to the purpose to have read, unless one has diligently exercised one's self in them, and has got a teacher who is versed in spiritual things; it is certain they have not been printed with the intention of being spread abroad among the people in general; but, since it was too laborious, and accompanied with a great loss of time and expense, to write out by hand so many copies as were wanted for the uses of the Company itself, and in order that, avoiding variety and a multitude of errors (which are usually found in manuscripts), there might be a supply of copies of undoubted fidelity, this Work has been printed; but all the printed copies have been placed in the Company's power; for its own use, as we have said; so that they can neither be sold, nor printed anywhere. Concerning these things, pious reader, if perchance they had not fully come to thy knowledge, being well acquainted with all the aforesaid particulars, I thought it my duty to inform thee. Farewell in the Lord.

At Rome, August 8, 1548.

IV. PLACES TO WHICH FROM DILIGENT COLLATION WITH THE SPANISH AUTOGRAPH ANNOTATIONS HAVE BEEN ANNEXED IN THIS LAST* EDITION.

The Committee of Fathers which was appointed in the Fifth General Congregation for the revision of the

[* See the date at the end.]

Directory of the Exercises, proposed more especially this, that before the Book of the Exercises were printed again, it should be diligently compared with the Spanish Autograph which is preserved at Rome, not for the purpose of substituting a new version, but in order that certain passages which in the Common Latin appeared somewhat obscure might be rendered conformable to it. Which when our Reverend Father had directed to be done, a diligent collation having been made, it was found that the Latin Edition differed in few things from the Autograph. Those therefore which appeared to be of little moment having been passed by, it was thought good that those places only should be noted in which the sense was judged somewhat obscure, or at least could be made clearer by this new rendering. And when all these had been diligently examined by our holy Father with the Fathers who assisted him; in order that, on account of the reverence due to the Common Edition, it might not appear that it was being changed, it seemed better that all the places which were noted should be placed at the end of the Exercises, and be marked with certain signs of reference (*stellulis*) which might answer to the places in which the alterations were made, in order that any one might be able the more easily to find the things which in this last Edition have been made conformable (to the Autograph). And this labor, as we hope, will bring an increase of light to those who handle the Exercises, and be agreeable to all the Members of our Society with whom the use of the Exercises ought to be most frequent.

At Rome, June 25, 1596.

By order of our Reverend Father-General,

JAMES DOMINIC, Secretary.

[Concerning these alterations see also the Translator's Advertisement.]

The Prayer, *Anima Christi.*

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water of the side of Christ wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me:
Within Thy wounds hide me:
Permit me not to be separated from Thee:
From the malignant enemy defend me:
In the hour of my death call me,
And bid me come to Thee,
That with Thy Saints I may praise Thee
For ever and ever. Amen.

The Spiritual Exercises

OF THE HOLY FATHER

SAINT IGNATIUS LOYOLA.

ANNOTATIONS

Affording some understanding with respect to the Spiritual Exercises which follow; for the help as well of him who is to give, as of him who is to receive them.

The first annotation is, that by the name itself of Spiritual Exercises is understood any method of examining one's own conscience; also of meditating, contemplating, praying mentally and vocally, and, finally, of performing any other spiritual operations, as will be said hereafter. For as, to walk, to travel, and to run, are bodily exercises; so also, to prepare and dispose the soul to remove all ill-ordered affections, and after their removal to seek and find the will of God with respect to the ordering of one's own life, and the salvation of one's own soul, are called Spiritual Exercises.

The second is, that he who delivers to another the order and method of meditating

or contemplating, should set forth faithfully the history of the meditation or contemplation, going briefly through the chief points only, and adding merely a very brief exposition; in order that he who is about to meditate, having taken first the foundation of the historical truth, may afterwards go over the ground and reason by himself. For the effect of this will be, that when he finds anything which may furnish something more of elucidation or of apprehension of the history (whether this be effected by his own reasoning, or by divine illumination of the mind), he will experience a more delightful taste and more abundant fruit, than if the matter itself had been more diffusely set forth and drawn out by another. For it is not the abundance of the knowledge, but the interior feeling and taste of the things, which is accustomed to satisfy the desire of the soul.

The third is, that, whereas in all the following Spiritual Exercises we use acts of the intellect when we reason, but of the will when we are affected, we must take notice that in the operation which belongs chiefly to the will, while we converse vocally or mentally with the Lord God or His Saints, a greater reverence is required of us, than while by the use of the

intellect we are employed rather in understanding.

The fourth is, that, although to the following Exercises are assigned four weeks, answering to as many portions of the Exercises, each to each, viz., that in the first week the consideration may be concerning sins; in the second, concerning the life of our Lord Jesus Christ up to his entrance into Jerusalem on Palm Sunday; in the third, concerning His Passion; in the fourth, concerning His Resurrection and Ascension, adding the three methods of prayer; yet these weeks are not to be so understood, as if it were necessary that each should contain seven or eight days. For since it happens that some are slower, others more ready, in attaining what they seek, (for instance in the first week contrition, grief, and tears for their sins), and that some are more or less agitated and tried by various spirits; it is sometimes expedient that any week should be cut down* or extended, according to the nature of the subject matter. The whole time, however, of the Exercises is accustomed to be concluded in the space of thirty days, or thereabouts.

The fifth is, that he who receives the Exer-

*In the fourth annotation, in the end, where we have—*cut down*, the sense will be clearer if we read—*contracted*.

cises is wonderfully assisted, if, coming to them with a great and liberal mind, he offers his whole desire and choice to his Creator, that, concerning himself and all that belongs to him, He may appoint that in which he may be able best to serve Him, according to His own good pleasure.

The sixth is, that he who gives the Exercises, if he perceives that the one who receives them undergoes no spiritual commotions of the mind, such as are consolations or sadnesses, nor any agitations of different spirits, ought carefully to inquire whether he performs the Exercises themselves at the prescribed times, and in what way; also, whether he observes diligently all the Additions; and let an account be asked of each thing. Now, concerning Consolations and Desolations we shall speak further on, in the First Rules about the discerning of spirits; concerning the Additions, in the end of the First Week.

The seventh is, that he who has the care of the exercising of another, if he sees him affected by desolation or temptation, ought to take care not to shew himself hard or austere to him, but rather to be mild and gentle, confirming his mind to act vigorously for the future, and having laid open the wiles of our

enemy, to study to dispose him for consolation, as for a thing shortly to follow.

The eighth, is, that concerning the consolations and desolations of him who is receiving the exercises, and concerning the wiles of the enemy, the Rules which are given in the two first weeks*, concerning the distinguishing of various spirits, will be able to render service.

The ninth is, that when a person is to be exercised who is inexperienced in spiritual things, so that it may happen that in the first week he may be troubled with some gross and open temptations; when he has shewn already certain impediments to following out the service of God (such as are trouble, anxiety, shame, fear, on account of worldly honor), then he who is instructing him in the exercises must dispense with the Rules which belong to the second week, concerning the distinguishing of spirits, and use those only which are given in the first. For as much advantage as the other will gain from these latter, so much damage will he receive from the former, on account of the subtilty and sublimity of the matter, which is above his reach.

The tenth is, that, if he who is being exer-

* In the eighth annotation, where it is said—*in the two first weeks*, read—*for the two first weeks.*

cised is tossed by temptations having on their face the appearance of good, he must then be fortified by the aforesaid rules of the second week. For the enemy of the human race attacks by the appearance of good those, for the most part, who have already walked in the way of life which is called the *illuminative*, answering to the exercises of the second week, rather than in the other which is commonly called the *purgative*,* and is comprehended by the exercises of the first week.

The eleventh is, that for him who is exercising himself in the first week, it is expedient to be ignorant what he is to do in the next; and to labor strenuously to obtain what he then seeks, as if he were about to find no good afterwards.

The twelfth is, that he who is being exercised must be admonished, that as on each daily exercise, of the five to be described hereafter, the space of one hour ought to be spent; he should always take care to find rest to his mind in this, that he is conscious that he has employed more rather than less time. For it is a frequent thing with the devil to labor that the space of time appointed for meditation or prayer may be shortened.

* In the tenth annotation, in the end, where we have —*and is comprehended by*, read—*and answers to.*

The thirteenth is, that, whereas it is an easy and light thing, when consolation abounds, to go through with the hour; most difficult on the contrary when desolation happens; for this reason, against temptation and desolation one must always contend by prolonging the exercise beyond the prescribed hour, for the sake of overcoming. For so we learn not only to resist the adversary, but also to vanquish him.

The fourteenth is, that, if he who is engaged in the exercises is seen to be borne along with much consolation and great fervor, care must be taken that he does not bind himself by any promise or vow inconsiderately and precipitately made; and this must be so much the more diligently prevented, in proportion as he is seen to be of a more unstable disposition. For although one person may rightly move another to enter into Religion, in which the vows of obedience, chastity, and poverty must be made; although, too, a work done by vow is more meritorious than one done without a vow, yet the greatest regard must be had to the peculiar condition of the persons. Also it must be attentively considered, what advantage [help] or or disadvantage [hindrance] may occur for the performance of what any one is about to promise.

The fifteenth is, that he who gives the exercises ought not to urge the other to poverty and the promise thereof more than to the opposite; nor to this rather than to that plan of life; for although out of the exercises it is lawful, and to be accounted meritorious, to persuade all those to embrace celibacy, religious life, and any other evangelic perfection, who from the consideration of their persons and conditions will probably be fit subjects; yet it is far more suitable and better, in the exercises themselves, not to attempt it, but rather to seek the will of God, and wait until our Creator and Lord Himself communicate Himself to the soul devoted to Him, and embracing it, dispose it to the love, praise, and service of Himself, as He knows to be most fitting. Wherefore, he who dictates the exercises must stand in a certain equilibrium, and, the instrument apart, leave the Creator Himself to transact the matter with the creature, and the creature with the Creator.

The sixteenth is, that, in order that our Creator and Lord Himself may work the more certainly in His creatures, if the soul happen to be affected and inclined to anything less right, one must struggle to the utmost and with one's whole powers to the contrary: as, for in-

stance, if a man aspire to the getting of an office or benefice for the sake, not of the glory of God, or of the common salvation of souls, but only of his own advantage and temporal affairs, then the affection ought to be impelled to the opposite by assiduous prayers and other pious exercises in which the opposite is asked of God; that is to say, that he offer to God this mind, namely, that he seeks no longer such office or benefice, or anything else, unless God shall have so changed his former affection, as that he may no longer desire it, or possess it, for any other reason than the worship and honor of God.

The seventeenth* is very useful, namely, that he who gives the exercises, although not wishing to inquire into and know the private thoughts and sins of the other, yet, being faithfully informed concerning the thoughts infused by various spirits, and which draw to greater or less good, should prescribe him some

*The seventeenth annotation should stand thus: "The seventeenth, It is very useful that he who gives the exercises, although not intending to inquire into and know the private thoughts and sins of the other, should yet be faithfully informed concerning the various agitations and thoughts which various spirits infuse. For, having perceived his greater or less advancement, he is able to prescribe him some spiritual exercises suited to the present necessity of the soul.

spiritual exercises, suited to the present necessity of the soul.

The eighteenth is, that, according to the habit of him who is being exercised, according (for instance) to his age, learning, or genius, the exercises ought to be adapted; lest on one untutored, or weak, or delicate, those things be laid, which he cannot bear without inconvenience, much less undertake to his profit. In like manner, according as it is in the mind of each to dispose himself, that must be imparted to him which may most help him. Therefore, to him who desires only to be instructed and brought forward to some step in which his mind may be at rest, may be given first the particular examination which is found below, then the general one, and at the same time the method of praying in the morning during half-an-hour, from the consideration of the commands of God, and of mortal sins; concerning which in its place below. He must be advised also to confess his sins every eighth day; and every fifteen days, or rather every eight, if his affection urge him, to receive the Sacrament of the Eucharist. This plan of exercise belongs properly to the more uninstructed or illiterate, to whom must also be expounded the several precepts of God and the

Church; the mortal sins, with the five senses, and the works of mercy. Also if he who gives the exercises perceives the other to be of a weak nature and of little capacity, whence no great result and fruit can be hoped, it will be better to prescribe him some of the said lighter exercises up to the confession of sins; afterwards to give him some examinations of conscience, and a plan of more frequent confession, in order that by these means he may be able to preserve the proficiency or gain, which his soul has already obtained. But he will not go on to rules concerning elections, or any other exercises than those of the first week; especially when there are present others who may be exercised with more fruit, and the shortness of time does not admit of his doing everything for all.

The nineteenth is, that to a man occupied with public or other useful business, whether he be furnished with genius or with learning, having an hour and a-half each day for undertaking some exercises, must be expounded first for what end man was created: then for half-an-hour the particular examination, afterwards the general one, with the mode of confessing rightly, and of receiving the holy Sacrament, may be given him; with the direction also,

that in the morning, during three days, he meditate one hour concerning the first, second, and third sin, as is taught below. Afterwards for three more days, during the same hour, concerning the inquest of sins; for as many more, concerning the Punishments which answer to sins.

He must also have dictated to him, within the whole time of the above three meditations, those ten Additions which are found in the end of the first week.

The same plan of meditation will have to be observed with regard to the mysteries of our Lord Jesus Christ which is fully explained below in the Exercises themselves.

The twentieth is, that to him who is more free from business, and desires to gain the greatest possible spiritual fruit, all the exercises are to be given in the same order in which they proceed (and indeed it is expedient to write down the heads of the matters, less they escape the memory); in which, according to the more usual success, he will make the greater progress in the spiritual life, in proportion as he withdraws himself the more from all his friends and acquaintance, and from all solicitude about human affair; as if he migrate from his former habitation into some more se-

cret house or cell, whence he may freely and safely go out to hear the morning sacrifice of the Mass,* or the office of Vespers, when he pleases, without the interruption of any acquaintance. From which local retreat, indeed, among many other advantages, these three especially arise:—the first, that by the exclusion of his friends and acquaintance, and of affairs less well ordered for the service of God, he attains before God no small merit:—the second, that, by means of a retreat of this kind, his intellect being less drawn in different directions than before, and his whole thought being collected and reduced to one thing,—namely, to obeying God his Creator, and consulting the salvation of his soul, he uses his natural powers in a freer and more unencumbered way in seeking what he so much desires:—the third, that by how much the more the soul finds herself separate and solitary, by so much the fitter she renders herself for seeking and attaining her Creator and Lord; to Whom, moreover, by how much the nearer she approaches, by so much the better she is disposed for the reception of the gifts of the Divine goodness.

*[*Ad matutinum sacrum Missæ.*—In some editions (not in that printed at Douay in 1586) we have, contrary to the sense of the original, *ad matutinum, sacrum Missæ.*]

CERTAIN

SPIRITUAL EXERCISES,

By which a man is directed in order that he may be able to conquer himself; and, with a determination free from hurtful affections, fix the plan of his life.

In the first place, in order that by exercises of this kind, as well he who gives as he who receives them may be profitted, it must be presupposed that every pious Christian ought with a more ready mind to put a good sense upon an obscure opinion or proposition of another than to condemn it; but if he can in no way defend it, let him inquire the meaning of the speaker, and if he think or mean wrongly, correct him kindly; if this suffice not, try all suitable means by which he may render him sound in meaning and safe from error.

THE BEGINNING OR FOUNDATION.

Man was created for this end, that he might praise and reverence the Lord his God, and, serving Him, at length be saved. But the other things which are placed on the earth were created for man's sake, that they might assist him in pursuing the end of his creation: whence it follows, that they are to be used or abstained from in proportion as they profit or hinder him in pursuing that end. Wherefore we ought to be indifferent toward all created things (*in so far as they are subject to the liberty of our will, and not prohibited), so that (to the best of our power) we seek not health more than sickness, nor prefer riches to poverty, honor to contempt, a long life to a short one. But it is fitting, out of all, to choose and desire those things only which lead to the end.†

*In the Foundation, where it is said—*in so far as they are subject to the liberty of our will,* it would be said more clearly from the autograph—*in so far as it is left to the liberty of our will.*

† At the end of the Foundation, where we have—*which lead to the end,* it should be read—*which lead us to the end for the sake of which we were created.*

DAILY AND PARTICULAR EXAMINATION,

Embracing three times, fitted for the disposing of one's self, and a two-fold sifting.

The first time is that of the morning; in which a man ought, as soon as he rises from sleep, to propose the diligent guarding of himself concerning some particular sin or fault, from which he desires to amend himself.

The second is, that of the afternoon; in which he must ask of God the grace to be able to remember how often he has fallen into that particular sin or fault, and beware of it for the future: then let him perform the first sifting, asking account of his soul concerning the sin or fault already spoken of, and, running through the several past parts of the day, from the hour in which he rose down to the present, how many times he has committed it, and mark so many points in the first line of the figure represented below. Which being finished, let him propose again through the remaining space of the day to restrain himself with greater diligence.

The third time will be that of the evening; in which, after the hour of supper, the second sifting will have to be made, by running through in like manner the several hours

which have elasped from the former to the present examination; and in the same way remembering and enumerating the times he has been in fault, he will mark the same number of points in the second line of a figure like the one below, prepared for the purpose.

Four Useful Additions

For the easier and quicker extirpation of any sin or fault.

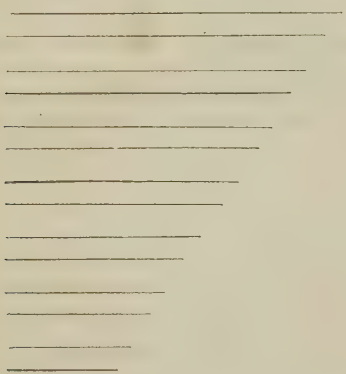
The first is, that as often as one has been guilty of that kind of sin or fault, putting his hand to his breast, he grieve for his fall, which may be done, even when others are present, without their perceiving it.

The second is, that at night, having counted and compared together the points of the lines, of which the upper is assigned to the first, the lower to the second examination, he observe whether from the former to the latter any amendment have intervened.

The third is, that he compare together the examinations of the second and the preceding day, considering whether any amendment has taken place in him.

The fourth, that, comparing together in like manner the examinations of two weeks, he take account of the amendment made or omitted.

Also it must be noted, that, of the following figures, the first, which is longer than the rest, is assigned to the first day, say the Sunday; the second, which is a little shorter, to the Monday; and so in succession, it being reasonable that the number of faults should decrease daily.



GENERAL EXAMINATION OF CONSCIENCE,

Most useful for the cleansing of the soul, and the confession of sins.

It is presupposed that there happen to a man three kinds of thoughts:—the first arising from his own proper motion, but the other two coming from without, namely, from the suggestion of a good or evil spirit.

Concerning Thought.

In two ways is merit drawn from evil thought in the matter of mortal sin, concerning which kind of thought we here speak.

By the first, when there is suggested a thought concerning committing a mortal crime, but by resisting immediately it is overcome.

By the second, when an evil suggestion of this kind having been repelled once and again, and returning every now and then, a man continually resists, until it be quite beaten out; which kind of victory deservedly excels the other.

But a man sins lightly when upon the thought of mortal sin which has arisen he dwells some little, as it were listening, or when he is affected passingly by any pleasure of sense, or shows himself negligent in repelling it.

But mortal sin is received by thought in two ways

First, when to the thought of sin consent is in any way given.

Secondly, when that sin is completed in deed: and this is more grievous than the other, for three reasons, namely; on account of the greater length of time; on account of the more intense action; and on account of the greater number scandalized or injured.

Concerning Words.

By word also is God in many ways offended; as in blasphemy, in swearing. For we must not swear, either by the Creator or by any creatures, unless with the concurrence of these three things—truth, necessity, and reverence. Moreover necessity is to be understood, not of the affirmation of whatever is true, but of that only which is of importance concerning some spiritual, corporal, or at least temporal advantage. By reverence we mean, when he who mentions the name of God uses consideration, that to God the Creator and Lord due honor may be given.

It must be understood, however, that although an oath by the Creator, taken rashly or vainly, is a more grievous sin than one by the creature, it is nevertheless more difficult to swear lawfully, observing the due circumstances which we have mentioned, by the latter than by the former.

First, because in making mention of the creature in an oath, we are not so much stirred up or rendered attentive to swear from truth and necessity, as when we name the Creator of all things.

Secondly, because we are far less forcibly moved to give God honor with reverence, by

the mention of the creature, than by that of God the Creator Himself. Wherefore to swear by creatures is allowed rather to the perfect, than to those of the duller or the more ordinary sort; since the perfect, by the continual use of contemplation and by the illumination of the understanding, consider more closely, and discover that God exists as to His essence, presence, and power in every creature; whence they are better prepared than others who are not yet advanced to that point of perfection, to give Him due reverence in an oath.

Thirdly, because, if the creatures were too frequently named for the confirmation of an oath, there would be danger of idolatry; a thing more to be feared for the imperfect than for the perfect.

We must avoid, moreover, among the other sins of speech, idle words; such as all those must be understood to be, which profit neither the speaker nor any other, nor are even uttered with the intention of doing service. But, on the other hand, no such words are by any means to be accounted idle, as concern the good of one's own or another's soul, body, or even temporal advantage, or at least are directed by the speaker's mind to something of the kind, even though a man speak concerning

matters foreign to his own plan of life, as if a religious speak concerning wars or trading. But from speech ordered to a good end there arises merit; while that which is directed to a bad one, or uttered idly, begets sin.

Sins of the mouth are also, lying, false testimonies, detraction.. For we must not be guilty of detraction or finding fault against any one. For by revealing any one's mortal sin, which is not public, with a bad intention, or grievous damage of another's good fame, a mortal sin is also committed; by revealing a venial one, only a venial one is committed. Moreover, as often as we make known another's fault or defect, we show at the same time our own fault and defect. But where the intention is right, it will be lawful to speak concerning one's neighbor's fault in two ways.

First, when it is public, as prostitution, or a thing which has been condemned judicially, or is pernicious, as on account of public error corrupting the minds of those with whom we live.

Secondly, when the secret crime of any one is told to another by whose assistance he may be delivered from his sin, provided there appear some probable reason or conjecture that such will be the case.

Among the sins of the mouth might be set

down also derisions, insults, and other things of that kind, which he who gives the exercises will be able to pursue as he shall judge requisite.

Concerning Deeds.

Placing before one's eyes the ten commandments of God, with the precepts of the Church, and the directions of those in authority, or superiors, we must account that whatever is done contrary to any of these is a sin; lighter, however, or more grievous, according to the different ways of sinning, and the different habits of those who sin. Now, we consider as belonging to the directions of Superiors the Bulls or Indults of the Popes, which are accustomed to be granted and promulgated for the expulsion of unbelievers or the peace of Christians; by which Christ's faithful people are invited to confession of sins and the reception of the holy Eucharist. For indeed he sins not lightly, whoever dares to despise and trangress such pious exhortations and appointments of the Rulers of the Church.

A Method of General Examination, Comprehending Five Portions or Points.

The first point is, that we must thank the

Lord our God for the benefits we have received.

The second, that we ought to intreat grace for the knowledge and expulsion of our sins.

The third, to ask account of our soul concerning the sins committed during the present day, searching through the several hours from the time when we rose. And first, indeed, concerning thought; then concerning speech and deed; in the same order in which it was laid down in the particular examination.

The fourth, to ask pardon concerning our faults.

The fifth, to propose amendment with the grace of God; and after all the above to say the Lord's prayer. *Pater noster.*

THE USE OF GENERAL CONFESSION AND OF COMMUNION.

From a general confession voluntarily made, among many other advantages are gained these three.

The first, that, although he who confesses at least once every year is by no means obliged to make a general confession of this kind, yet the person himself who makes it gains much more advantage and merit, on account namely of the sorrow for his sins, and for the wicked-

ness of his past life, which he thus feels more vehemently.

The second, that having seen, by means of the spiritual exercises, much more clearly than before, the nature and wickedness of sin, he will gain so much the greater advantage and merit.

The third, that it is reasonable to expect that he who has thus rightly confessed, and is thus rightly disposed, will be much better prepared for the reception of the Eucharist, which conduces in the highest degree both to the expulsion of sin, and to the preservation and increase of grace received.

And this general confession will be best placed after the exercises of the first week.

THE FIRST EXERCISE,

Of meditating according to the three powers of the mind concerning sin of three kinds; containing a preparatory prayer, two preludes, and three leading points, with one colloquy.

The preparatory prayer is that whereby we ask grace of the Lord, that all our powers and operations may tend sincerely to His glory and worship.

The first prelude is a certain way of constructing the place [or scene]; for which it

must be noted, that in every meditation or contemplation about a bodily thing, as for example about Christ, we must form, according to a certain imaginary vision, a bodily place representing what we contemplate; as the temple, or a mountain, in which we may find Christ Jesus, or the Virgin Mary, and the other things which concern the subject of our contemplation.

But if the subject of meditation be an incorporeal thing, as is the consideration of sins now offered, the construction of the place may be such as if by imagination we see our soul in this corruptible body, as confined in a prison; and man himself, in this vale of misery, an exile among brute animals.

The second prelude will be to ask of the Lord the thing I earnestly desire, according to the subject of the proposed contemplation; for example, if I am to meditate concerning the Resurrection of Christ, I must ask for joy wherewith I may rejoice together with Christ rejoicing; but if concerning the Passion, let me ask tears, pains, and anguish, in order that I may suffer together with Christ suffering. In the present meditation, therefore, I ought to ask for my own shame and confusion, reflecting how many human beings have been damned on account of even one single mortal

sin, and that I have so often deserved damnation by sinning.

It must be noted further, that every meditation or contemplation must be preceded by both the preparatory prayer and the two preludes; but the prayer is always made in the same manner, whereas the preludes are different according to the difference of the subjects.

The first point will be to exercise my memory concerning the first sin of all, which was that committed by the Angels, applying immediately the reasoning power of the understanding, and the motion of the will, stirring me up to consider and understand those things by which I may be utterly ashamed and confounded, comparing the single sin of the Angels with so many of mine: whence I may gather, since they, for a single crime, were given over to hell, how often I myself have deserved the same punishment. We say therefore, that one must draw into the memory, how the Angels having been created in the beginning in the state of grace, but not being willing by the liberty of the will (which was necessary for the consummation of blessedness) to give their Creator reverence and obedience, but on the contrary growing proud against Him, were turned from grace to wickedness, and from Heaven

precipitated to Hell. Accordingly we must examine, by the office of the understanding, more accurately concerning these things, and at the same time strive more earnestly to excite the affections of the will.

The second point is, to exercise the same three powers concerning the sin of our first Parents, which we shall call the second, going over by the memory, how long a penance they underwent on account of it; how great a corruption has invaded the human race; how many thousands of human beings have been thrust down to Hell. We must remember, that is to say, how Adam, made of the clay of the earth in the plain of Damascus, and placed in a terrestrial Paradise, and Eve, formed from one of his ribs, when they had been forbidden to eat of the fruit of the tree of the knowledge of good and evil, and had eaten notwithstanding; after their sin were immediately cast out of Paradise; and being clothed in skins, and deprived of their original righteousness, dragged out the remainder of their life in penance, in the greatest labors and miseries. Concerning these things also we must use the reasoning of the intellect and the affections of the will, as before.

The third is, that we exercise ourselves in

like manner concerning any particular mortal sin (we shall call this the third sin, in order to distinguish it from the two above mentioned), considering that by such a sin, even but once committed, many perhaps have been thrust down to hell; and that besides, an almost countless number, for sins fewer and lighter than mine, are perhaps being tormented with everlasting punishments. Whence it must be turned over in the memory, how great is the grievousness and wickedness of sin, which offends God the Creator and Lord of all. We must reason, also, that everlasting punishment is justly inflicted on sin, as being committed against the infinite goodness of God. Lastly, the affections are to be stirred up, as has already been said.

The colloquy will be made by imagining Jesus Christ to be present before me, fixed on the cross. Let me, therefore, inquire with myself the reason why He, the infinite Creator, vouchsafed to become a creature, and from eternal life to come to temporary death because of my sins. Let me also call myself to account, inquiring what worthy of mention I have hitherto done for Christ, what I am doing now, or ought to do. And, looking upon Him thus affixed to the cross, let me give utterance

to such things as my mind and affection shall suggest.

Moreover, it is the property of the colloquy to be made similarly to the language of a friend to a friend, or of a servant to his Lord; now by asking some favor, now by accusing myself of some fault; sometimes by communcating my own affairs of any kind, and asking counsel or help concerning them. Last of all, let the *Pater noster* be said.

THE SECOND EXERCISE,

Is a meditation concerning sins; comprehending, after the preparatory prayer and two preludes, five articles or points, with a colloquy at the end.

The preparatory prayer is the same as above.

The first prelude requires the same construction of the place as in the preceding meditation.

And the latter will be made by asking what we here seek; that is to say, intense grief, concerning sins, with abundant weeping.

Let the first point be, a certain inquest by which the sins of one's whole life are recalled into the memory, the person going through, step by step, and examining the several years and spaces of time. In which thing we are assisted by a threefold summing up, by considering,

that is to say, the places where we have lived, the various modes of intercourse we have had with others, and the different kinds of offices or occupations in which we have been engaged.

The second is, to weigh the sins themselves, how great is the foulness and wickednes of each on account of its own nature, even though it had not been prohibited.

The third is, to consider myself, who or of what kind I am, adding comparisons which may bring me to a greater contempt of myself; as if I reflect how little I am when compared with all men; then what the whole multitude of mortals is, as compared with the Angels and all the Blessed; after these things I must consider what, in fact, all creation is in comparison with God the Creator Himself: what, now, can I, one mere human being, be? Lastly, let me look at the corruption of my whole self, the wickedness of my soul, and the pollution of my body; and account myself to be a kind of ulcer or boil, from which so great and foul a flood of sins, so great a pestilence of vices, has flowed down.

The fourth is, to consider what God is, Whom I have thus offended, collecting the perfections which are God's peculiar attributes and comparing them with my opposite vices

and defects; comparing, that is to say, His supreme power, wisdom, goodness, and justice, with my extreme weakness, ignorance, wickedness, and iniquity.

The fifth, to break forth into exclamation, from a vehement commotion of the feelings, admiring greatly how all creatures (going over them severally) have borne with me so long, and even to this time preserved me alive; how the angels, bearing the sword of the divine justice, have patiently borne with me, guarded me, and even assisted me with their prayers; how the saints have interceded for me; how the sky, the sun, the moon, and the other heavenly bodies, the elements, and all kinds of animals and productions of the earth, in place of the vengeance due, have served me; how, lastly, the earth, has not opened and swallowed me up, unbarring a thousand hells, in which I might suffer everlasting punishments.

Lastly, this meditation must be concluded by a colloquy, in which I extol the infinite mercy of God, giving thanks to the best of my power, that He has preserved my life up to this day; whence proposing for the future the amendment of myself, I shall say once *Pater noster*.

THE THIRD EXERCISE

Will be only a repetition of the first and second, together with three colloquies.

After the preparatory prayer and two preludes, must be repeated the preceding two exercises, marking the points or places in which we felt a greater consolation, desolation, or spiritual affection of any other kind; and upon these we must remain longer and more diligently. Then, spiritual movement occurring to us, we shall come to the three colloquies which follow.

The first colloquy is made to our Lady, the Mother of Christ, by asking her intercession with her Son, and the gaining of grace necessary to us for three things; first, that we may feel the inward knowledge and detestation of our sins; secondly, that, acknowledging and abhorring the perverse order of our actions, we may correct it, and rightly order ourselves according to God; thirdly, that, perceiving and condemning the wickedness of the world, we may recover ourselves from worldly and vain things. These things having been finished, let *Ave Maria* be said once.

Let the second colloquy be made in a like manner to Christ our Lord and Mediator, that

He would obtain for us those same things from the Eternal Father. At the end will be added the prayer which begins, *Anima Christi.*

The third is to be made, going on in the same order, to God the Father, that He would grant us this three-fold grace; and at the end *Pater noster* is to be said once.

THE FOURTH EXERCISE.

Consists of the repetition of the third.

Such a repetition is laid down, as a kind of rumination on those things on which I meditated in the former exercises; that, by calling them to mind in continued succession, the understanding may the more easily go over the ground without turning aside. The same three colloquies will have also to be added.

THE FIFTH EXERCISE

Is a contemplation concerning hell; and contains, after the preparatory prayer and two preludes, five points, and one colloquy.

The preparatory prayer does not differ from that above. The first prelude is here the forming of the place; which is to set before the eyes of the imagintion the length, breadth, and depth of hell.

The second consists in asking for an intimate perception of the punishments which the damned undergo; that, if at any time I should be forgetful of the love of God, at least the fear of punishment may restrain me from sins.

The first point is, to see by the imagination the vast fires of hell, and the souls inclosed in certain fiery bodies, as it were in dungeons.*

The second, to hear in imagination the lamentations, the howlings, the exclamations, and the blasphemies against Christ and His saints, thence breaking forth.

The third, to perceive by the smell also of the imagination, the smoke, the brimstone, and the stench of a kind of sink or filth, and of putrefaction.

The fourth, to taste in like manner those most bitter things, as the tears, the rottenness, and the worm of conscience.

The fifth, to touch in a manner those fires by the touch of which the souls themselves are burnt.

Meanwhile, making a colloquy with Christ, their souls must be brought before the mind

* In the first point—*and the souls inclosed in certain fiery bodies, as it were in dungeons;* it should be said—*and the souls inclosed as it were in certain fiery bodies, as in dungeons.*

who have been damned to the pains of hell, either because they would not believe the coming of Christ, or, although they did believe, yet did not live conformably to His precepts; and that, either before the coming of Christ, or during the time in which Christ lived in this world, or subsequently to that time. Lastly, the greatest thanks must be given to the same Christ, that He has not permitted me to fall into any such destruction, but rather has followed me up even to this day with so great love and mercy. An end will be made by saying *Pater noster*.

If he who gives the exercises shall think it expedient for the advancement of those who are being exercised, to add to these meditations others, as concerning Death and the other punishments of sin; concerning Judgment, &c., let him not think himself prohibited, although they be not set down here.*

[*This paragraph is not found in the original Spanish, but is a note of the Latin interpreter's. It is certain, however, that both St. Ignatius himself, and the Fathers taught by him, were accustomed to add such meditations.]

As to the time of the exercises, it must be so distributed that the first may be performed at midnight; the second in the morning as soon as we are up; the third before or after the sacrifice of the mass, before we have taken food; the fourth about the hour of vespers; the fifth in the hour before supper. Which distribution of time is the same for each of the four weeks: it may however be varied, and either increased or diminished, according as the age of each, his disposition of mind or body, or the complexion of his nature itself, helps him for the performance of the said five exercises.

ADDITIONS

Which are very useful for the better performance of the exercises, and for finding the things which are desired.

The first is, that after lying down, before sleep, I think for a short space of time, during which the Angelic Salutation might be said once, concerning the hour at which I shall have to rise, and concerning the exercise I have to perform.*

* In the first Addition, where it is said—*and concerning the exercise I have to perform;* it would be said according to the Autograph—*briefly going over in my mind the points of the exercise I have to perform.*

The second, that, when awake, immediately excluding all other thoughts, I apply my mind to that which I am about to contemplate in the first exercise, the exercise of midnight; and that, for the sake of the greater shame and confusion, I set before me an example of this kind: how some soldier might stand before his king and the court, ashamed, anxious, and confounded; having been convicted of having grievously offended against the king himself, from whom he had previously received very many and great favors and presents. In like manner, in the second exercise, thinking over how much I have sinned, let me imagine myself to be bound with chains, and presently about to be placed before the Supreme Judge, as any criminal guilty of death, bound with iron fetters, is ordinarily led to the tribunal. Engaged, therefore, with these or other thoughts, according to the nature of the things to be meditated upon, let me put on my clothes.

The third, that, while yet separated by one or two paces from the place of my coming meditation, raising my mind for a short time, during which the Lord's Prayer might be gone through, I think of my Lord Jesus as present and seeing what I am about to do, to whom I must exhibit reverence with an humble gesture.

The fourth is, to set about the contemplation itself, now kneeling on the ground, and lying on my face or on my back; now sitting or standing; and composing myself in the way in which I may hope the more easily to attain what I desire. In which matter these two things must be attended to: the first, that if on my knees, or in any other posture, I obtain what I wish, I seek nothing further. The second, that on the point in which I shall have attained the devotion I seek, I ought to rest, without being anxious about passing on, until I shall have satisfied myself.

The fifth, that, after the completion of the exercise, sitting or walking, for about a quarter of an hour, I consider with myself how my meditation or contemplation has succeeded; and if badly, examine the reasons, with repentance and purpose of amendment; but if well, give thanks to God, intending to observe the same method for the future.

The sixth, that I avoid those thoughts which bring joy, as that of the glorious Resurrection of Christ; since any such thought hinders the tears and grief for my sins, which must then be sought, by calling to mind rather Death or Judgment.

The seventh, that, for the same reason I de-

prive myself of all the brightness of the light; shutting the doors and windows so long as I remain there,* except while I have to read or take my food.

The eighth, that from laughter, and words exciting laughter, I especially abstain.

The ninth, that I direct my eyes on no one, unless the occasion of saluting or taking leave require it.

The tenth, that I add some satisfaction, or penance. And this is divided into interior and exterior. The interior is, grief for one's sins, with a firm purpose to beware for the future, as well of them as of all others. The exterior is the fruit of the interior; namely, some chastisement for the sins one has committed; which may be performed in three ways more especially.

First, in respect of food; by withdrawing some things, not merely superfluities (for this belongs to temperance, not to penance), but also suitable aliments: and the more one withdraws, the better one does; avoiding, however, the injury of one's constitution, or any serious weakness or infirmity.

Secondly, concerning the manner of one's

[* Instead of—*there*, the Autograph has—*in my chamber*.]

sleep and lying; by withdrawing not soft or luxurious things alone, but also others which are suitable, so far as one may without serious danger to life or health. For which reason, nothing must be diminished from necessary sleep, unless for a short time, in order to moderate a custom (if any one has it) of sleeping too much.

Thirdly, concerning the flesh itself; that it may feel the infliction of pain, by the application and wearing of haircloth, ropes, or iron bars; or the application of strokes or blows, or the use of other austerities. In all which things, however, it seems more expedient that the sense of pain should be in the flesh alone, and not penetrate the bones, with the danger of injury to the health. Wherefore, we should use in preference whips made of small cords, which hurt the outward parts, and not those within, so as to injure the health.

Moreover, these four things must be noted. Concerning penance, first, that the use or effect of external repentance is three-fold; namely, that some satisfaction may be made for past sins; that a man may conquer himself, bringing his inferior nature, which is called sensuality, into greater subjection to the superior, that is, to reason. Lastly, that we may seek

and obtain some gift we desire of the Divine grace, such as an inward contrition of the heart for sins, and an abundance of tears, either for them, or for the sufferings and pains of the Passion of Christ, or the solution of any doubt which afflicts us.

The second, that the first two additions suit those exercises alone which are performed in the middle of the night, and about dawn. And the fourth is never to be practised in church, or before others, but only at home and secretly.

Thirdly, that when he who is being exercised does not attain the affection sought, as grief or consolation, it is expedient every now and then to change the plan of food and sleep, and the other kinds of penance; so as that we follow one penance for three days, and for the next two or even three days leave it off; according as by different persons more or less penance must be performed.

Moreover, since we often omit penances of this kind from fleshly affection or erroneous judgment, as though our natural constitution were unable to bear them without great damage to the health; and sometimes, on the other hand, exceed the just measure of penance, trusting too much to the strength of the

body; by changing, as has been said, the kinds of penance, and taking and leaving them by turns, it generally happens that the most merciful Lord, who most perfectly knows our nature, enables each to discover that which suits him best.

The fourth, that the particular examination be directed to the removal of the faults and negligences which are accustomed to creep in as respects the exercises and additions; which must be observed through the three other following weeks also.

THE SECOND WEEK.

A contemplation of the kingdom of Jesus Christ, from the likeness of an earthly king calling out his subjects to war.

The preparatory prayer will be made in the way mentioned above.

The first prelude for the construction of the place will now be, to imagine that we see the synagogues, villages, and towns, through which Christ passed preaching; and so concerning other places.

The second, relating to the obtaining of grace, will here be, to ask of God that we may not be deaf when Christ calls us; but be ready to follow and obey.

Let the first point be, to place before my eyes a human king, chosen of God, whom all Christian princes and people are bound to reverence and obey.

The second, to imagine that I hear that king speaking to all his subjects: "I propose to subject to my power all the countries of the unbelievers. Whosoever, therefore, chooses to follow me, let him be prepared to use no

other food, clothing, or other things, than what he sees me use. He must also persevere in the same labors, watchings, and other difficulties with me, that each may partake of the victory and felicity in proportion as he shall have been a companion of the labors and troubles."

The third is, to consider what his faithful subjects ought to answer this most loving and liberal king, and how promptly to offer themselves prepared for all his will. And, on the other hand, if any one did not hearken, of how great reproach he would be worthy among all men, and how worthless a soldier he would have to be accounted.

The second part of this exercise, consists in drawing a comparison between the said king and our Lord Jesus Christ, concerning these three points:

First, we shall thus apply the example: if that earthly king, with his war-like calling forth, is worthy to receive attention and obedience, how much more worthy is Christ, the Eternal King, and conspicuous to the whole world, Who invites each to Himself in these words: "This is My most just will, to claim to Myself the dominion of the whole world, to conquer all My enemies, and so to enter into

My Father's glory. Whoever then desires to come thither with Me, he must needs labor with Me; for the reward will be according to the labor."

The second, we shall reason, that there will be no one of a sound mind, who will not most eagerly offer and dedicate himself entire to the service of Christ.

Thirdly, it must be judged, that they who shall think good to be altogether subjected to the obedience of Him, will offer, not merely themselves for the endurance of labors, but also some greater and more illustrious offerings, conquering the rebellion of the flesh, of the senses, and of the love of self and the world; whence each will answer to the following effect:

"Behold, O Supreme King and Lord of all things, I, though most unworthy, yet, relying on Thy grace and help, offer myself altogether to Thee, and submit to Thy will all that is mine; testifying before Thine infinite goodness, as also in the sight of Thy glorious Virgin Mother, and of the whole court of heaven, that this is my mind, this my desire, this my most certain determination, that (so it turn to the greater advancement of Thy praise and my obedience) I may follow Thee as closely as

possible, and imitate Thee in bearing all injuries and adversities with the true poverty, both of spirit, and also of goods; if (I say) it please Thy most holy Majesty to choose and receive me to such a state of life."

This exercise will be performed twice in the day; in the morning as soon as we are up, and in the hour preceding dinner or supper.

In this second and the following weeks, it will be useful to read something every now and then from the Gospel, or some other pious book, as the "Following of Christ" and the Lives of the Saints, &c.

THE FIRST MEDITATION OF THE FIRST DAY

will be concerning the Incarnation of Christ; containing a preparatory prayer, three preludes, and three points, with one colloquy.

The preparatory prayer differs nothing from the preceding ones.

The first prelude is, to bring forward the history of the matter to be contemplated; which will here be, how the three Divine Persons looking upon the whole surface of the earth covered with men, who were descending into Hell, decree in the eternity of their God-head, that, for the salvation of the human race, the

Second Person should assume the nature of man; whence, the pre-determined time arriving, the Archangel Gabriel is appointed a messenger to the blessed Virgin Mary, as will be said below, in the Mysteries of the Life of Christ.

The second relates to the composition of the place, which will be an imaginary vision, as if the whole circuit of the earth, inhabited by so many different nations, lay open before the eyes. Then in one particular part of the world, let the cottage of the blessed Virgin, situated at Nazareth, in the province of Galilee, be beheld.

The third contains the asking of grace, that I may know intimately how the Son of God became man for my sake, that I may love Him the more ardently, and henceforth follow Him the more carefully.

It must be noted here, that as well the preparatory prayer as the three preludes are made in like manner through the whole week, and the following weeks which remain; the preludes only being varied [in form] according to the difference of the subjects.

The first point is, that I view all the persons concerned; and first, the human beings living on the face of the earth, so different in man-

ners, gestures, and actions; some white, and others black; some enjoying peace, and the rest disturbed by wars; this one weeping, and that one laughing; one well, another ill; many being born, and many, on the other hand, dying; with other varieties almost innumerable.

Next must be contemplated the three Divine Persons, from Their royal throne, looking upon all the races of men, living as blind on the surface of the earth, and descending to Hell.

Afterwards, we shall consider the Virgin Mary with the Angel saluting her; always applying something thence to ourselves, that from such consideration we may derive some fruit.

The second point is, to perceive by the inward hearing what all the Persons are saying, as what the men are saying, who on earth are conversing together, blaspheming, reviling each other; what the Divine Persons are saying, Who, in Heaven are speaking to each other concerning the redemption of the human race; what the Virgin and the Angel are saying, who, in a little cell, are conversing on the Mystery of the Incarnation. By reflecting on all which things, or making some application

of them to myself, I shall study to gather some fruit from each.

The third, following naturally, will be, to consider at the same time the actions also of the persons; as, for instance, how mortal men are treating one another with enmity and violence, killing one another, and all rushing to Hell; how the Most Holy Trinity is performing the work of the Incarnation; how, also, the Angel is executing his commission, and the blessed Virgin, bearing herself most humbly, is giving thanks to the Divine Majesty. From which things, applied by reflection, as has been said, to ourselves, we must gather fruit as we go on.

Lastly, I shall add a colloquy, searching out studiously words with which I may be able worthily to address each Divine Person, the Word Incarnate, and His Mother; asking also, according to the affection I shall feel in myself, whatever may help to the greater imitation of my Lord Jesus Christ, as now newly incarnate. In the end will be said *Pater noster.*

The Second Contemplation,

Concerning the Nativity.

The preparatory prayer as above.

The first prelude is furnished by the history,

which must be gone over from the going out of the blessed Virgin from the town of Nazareth; how, that is to say, being now with child in the ninth month, and sitting on a she-ass (as one may piously meditate), she and Joseph, with a poor maid-servant, and an ox, set out for Bethlehem, that they might pay the tribute laid upon them by Cæsar.

The second is to be drawn from the consideration of the journey, by forming an idea of its length, obliquity, smoothness or roughness, presenting itself from place to place. Then, also, we shall examine the place of the Nativity, like to a cavern; whether broad or narrow, lying flat or rising up, conveniently or inconveniently prepared.

The third will not be at all changed from that of the preceding meditation.

The first point is the sight of the persons, as of the Virgin Mother of God, and her husband Joseph, with the handmaid, and of the Lord Christ as an infant now first born: amongst whom let me imagine myself to be present, *as a poor wretch, ministering to their

* In the first point, in—*as a poor wretch, ministering to their necessities &c.;* should be added from the Autograph as follows:—*as a poor wretch, and unworthy*

necessities in such way as I might, with the greatest reverence. And then let me consider what profit may accrue to me from such a sight.

The second consists of the fruitful apprehension of the words which are being spoken in the same place.

The third, of the inspection of the things which are being done there, as of the journey, the labors, and the causes on account of which the highest Lord of all was born in the greatest need; about to bear also, together with perpetual poverty, labors, hunger, thirst, heat, cold, reproaches, blows; and about to undergo at last the cross, and that for my sake; whence I shall study by each to gather some spiritual profit.

These things will be concluded by beginning the colloquy, and finishing it with *Pater noster*.

The Third Contemplation

Is the repetition of the preceding two.

For the third exercise or contemplation, are repeated the preceding two, with the prepara-

servant, looking at them, contemplating them, and ministering to their necessities with the greatest reverence.

tory prayer, and the same three preludes, marking everywhere and studying more fixedly those parts in the former going over of which I received any light, consolation, or desolation. The colloquy, too, with the Lord's prayer, will be added as before.

It must be noted, that the manner and order of repeating the Exercise in this week and the following is the same as it was in the first; except that the matter is changed, the same form remaining.

The Fourth Contemplation

Is a renewed repetition of the first and second, altogether conformable to the last preceding.

The Fifth Contemplation

Is the application of the senses to those mentioned above.

After the preparatory prayer, with the three already mentioned preludes, it is eminently useful to exercise the five imaginary senses concerning the first and second contemplations in the following way, according as the subject shall bear.

The first point will be, to see in imagination all the persons, and, noting the circumstances

which shall occur concerning them, to draw out what may be profitable to ourselves.

The second, by hearing as it were what they are saying, or what it may be natural for them to say, to turn all to our own advantage.

The third, to perceive by a certain inward taste and smell, how great is the sweetness and *delightfulness of the soul imbued with the divine gifts and virtues, according to the nature of the person we are considering, adapting to ourselves those things which may bring us some fruit.

The fourth, by an inward touch to handle and kiss the garments, places, foot-steps, and other things connected with such persons; whence we may derive a greater increase of devotion, or of any spiritual good.

This contemplation will be terminated, like the former ones, by adding in like manner *Pater noster*.

These five things must moreover be noted. The first, that as well in this as in each following week, I ought not to read or think of any

* In the fifth contemplation, in the third point—*delightfulness of the soul imbued &c.*, should be read—*delightfulness of the divinity of the soul, and of its virtues; and of all the other things, according to the nature, &c.*

other mystery than that which is to be considered the same hour or day; as otherwise one disturbs another.

The second, that the first exercise concerning the Incarnation of Christ is performed at midnight; the next at dawn; the third about the hour of Mass; the fourth about the time of Vespers; the fifth a little before supper; and on each of them will be spent the space of one hour; which same thing has to be observed henceforward every where.

The third, that if he who is being exercised is old, or exhausted in strength by the first week, it is sometimes better that he should not rise in the night, but only perform [the first] three contemplations; at dawn, about the time of Mass, before dinner; adding besides one repetition about the time of Vespers, *and the application of the senses before supper.

The fourth, that in this second week, the second, sixth, and seventh, with part of the tenth, of the Additions given in the first week, ought to be varied.

In the second, this change is made, that as soon as I am awaked from sleep, I ought to

In the five Notanda. In the third—*and the application of the senses before supper*, read from the Autograph—*and afterwards the application of the senses before supper.*

set before my mind the meditation immediately at hand, and to stir up the desire of knowing more clearly the eternal Word Incarnate, that I may serve and cleave to Him by so much the more earnestly, by how much the more incredible I shall have seen that His goodness to me is.

In the sixth, to turn frequently over in my memory the Life of Christ from the time of the Incarnation up to the place or Mystery concerning which I am about to meditate in the present day or hour.

In the seventh, that I so far take pleasure in light or darkness, clear sky or cloudy, as it serves toward reaching the mark of the thing desired.

In the tenth, that I so govern myself as the nature of the Mystery to be contemplated seems to require; as some of the Mysteries demand penance, others not. The ten Additions then must be used circumspectly.

The fifth and last thing to be noted is, that in all the exercises of the other hours, except those of midnight and dawn, there must be taken something which may be equivalent to the second *and third Addition, after this man-

[* The words *and third* have found their way by mistake into the Common Version.]

ner:—as soon as I shall remember, that the hour of meditation is at hand, before coming to it, I shall consider from a distance, whither I am going, and before Whom I am about to appear, and running in a passing way over a part of the exercise presented to me, commence the contemplation at once.

ON THE SECOND DAY

The subject of the first and second contemplations will be the Presentation of Christ in the Temple, concerning which below; *and the Flight into Egypt, concerning which also below in the Mysteries of the Life of Christ. Concerning these two contemplations there will be made a double repetition, and the application of the senses, as above.

It must be noted, that it is sometimes expedient, that he who is being exercised, although he be endued both with vigor of mind and strength of body, should diminish something from the prescribed exercises of this †second and the two following weeks; in order that he

* In the second day—*and the Flight into Egypt,* is added according to the Autograph—*and the Flight of The Same going into exile, as it were, into Egypt.*

[† The Spanish original speaks only of the second, third, and fourth days of the second week.]

may be the better able to attain what he desires; taking only one contemplation in the morning twilight, and another about the time of Mass; the repetition of which two let him make at the hour of Vespers; and before supper exercise the five senses of the imagination concerning the same.

THE THIRD DAY

The subject for meditation will be, how the Boy Jesus was subject to His parents at Nazareth; then how He was found by them in the Temple, as below, in the Mysteries of the Life of Christ. There will be made also two repetitions, together with the application of the senses.

A CERTAIN PRELUDE CONCERNING THE CONSIDERATION OF THE DIFFERENT STATES OR KINDS OF LIFE.

* The example of Christ having been above set before us concerning that kind of life which consists in keeping the commands of

* In the prelude after the contemplation of the third day, what is there said concerning the distinction of the two states will be put more clearly from the Autograph as follows:—"The example of Christ having been above set before us concerning that kind of life which con-

God, and is called the first or common state; now the same Lord Himself, while we are told of His being subject to His parents, appears to exhibit the form of the other or second state, which springs from obedience, and brings the Gospel perfection; when, that is to say, He betook Himself to the Temple, leaving His adopted Father and His natural Mother, that He might attend freely on the service of His everlasting Father. Wherefore it will be fitting here that we also, contemplating His Life, should search out and intreat that peculiar kind of life, in which He prefers us to serve His own Majesty.

To the searching out, then, of this, we may be introduced by the next following Exercise, attending to the mind of Christ, compared with the opposite one of the enemy. We shall also learn thence, of what disposition we have need, that we may become perfect in that state, whatever it may be, which the Divine goodness shall have suggested to us for choice.

sists in keeping the commands of God, while we are told of His being subject to His Parents, and is called the first or common state; now the same Lord Himself appears to exhibit the form of the other or second state, which brings the Gospel perfection; when, that is to say, He betook Himself to the Temple," &c.

THE FOURTH DAY

Will be made a meditation concerning *Two Standards: one that of Jesus Christ, our most excellent General; the other that of Lucifer, the most capital enemy of men.

The preparatory prayer is made according to custom.

The first prelude will be a certain historical consideration of Christ on the one part, and Lucifer on the other, each of whom is calling all men to him, to be gathered together under his standard.

The second is, for the construction of the place, that there be represented to us a most extensive plain around Jerusalem, in which our Lord Jesus Christ stands as the Chief-General of all good people. Again, another plain in the country of Babylon, where Lucifer presents himself as the captain of the wicked and [God's] enemies.

The third, for asking grace, will be this, that we ask to explore and see through the deceits of the evil captain, invoking at the same time the Divine help in order to avoid them, and to know, and by grace be able to imitate, the

[* So the Spanish original, without the article.]

sincere ways of the true and most excellent General, Christ.

The first point is, to imagine before my eyes, in the Babylonian plain, the captain of the wicked, sitting in a chair of fire and smoke, horrible in figure, and terrible in countenance.

The second, to consider how, having assembled a countless number of demons, he disperses them through the whole world in order to do mischief; no cities or places, no kinds of persons, being left free.

The third, to consider what kind of address he makes to his servants, whom he stirs up to seize, and secure in snares and chains, and so draw men (as commonly happens) to the desire of riches, whence afterwards they may the more easily be forced down into the ambition of worldly honor, and thence into the abyss of pride.

Thus, then, there are three chief degrees of temptation, founded in riches, honors, and pride; from which three to all other kinds of vices the downward course is headlong.

In like manner, on the opposite side, must be considered our most exalted and excellent Leader and Commander, Christ.

The first point will be, to see Christ in a pleasant plain by Jerusalem; placed, indeed,

in lowly state, but very beautiful in form, and in appearance supremely worthy of love.

The second is, to consider how He, the Lord of the whole world, sends His chosen Apostles, Disciples, and other Ministers through the world, to impart to every race, state, and condition of men, His sacred and saving doctrine.

The third, to hear the exhortatory speech of Christ to all His servants and friends destined to such a work, wherein He bids them study to help all, and first to take care to lead them to the spiritual affection of poverty; and moreover (if the course of duty to God, and the choice of heaven leads that way) to real and actual poverty; then to draw them to the desire of reproach and contempt, from which [whence) springs the virtue of humility.

And thus there arise three degrees of perfection; namely, poverty, self-abasement, and humility; which are diametrically opposed to riches, honor, and pride, and introduce at once to all virtues.

A colloquy is afterwards to be made to the Blessed Virgin, and grace is to be implored through her from her Son, that I may be received and remain under His standard; and that, first by poverty, either that which is only spiritual, or further, that which consists in the

loss of one's goods (if indeed He shall vouchsafe to call and admit me thereto); then by contempt or ignominy also, I may imitate Him the more closely, praying however against others being in fault, lest the contempt of me turn both to the damage of some other, and to the offence of God. This first colloquy will be terminated by *Ave Maria*.

The second colloquy is directed to the Man Christ, that He would gain for me that same from the Father; and the prayer *Anima Christi* will be added at the end.

The third to the Father, that He would grant the petition, with *Pater noster*.

This Exercise will be gone through once in the middle of the night, and again just before dawn.

And two repetitions, about the time of the Morning Sacrifice and of Vespers, will have to be made adding at the end the three colloquies. And the following Exercise will be made before supper.

A MEDITATION.

To be made the same Fourth Day, concerning three Classes* or differences of men, that we may choose the better part.

The preparatory prayer as in all former cases.

Let the first prelude be made by setting before us, to serve as the history, three distinct Classes of men, each of which has acquired ten thousand ducats with some other aim than that of the service and love of God; but now desires to pacify God and be saved, getting rid somehow or other of† the hurtful love of property, as being a hindrance to salvation.

The second is an imaginary construction of a certain place, in which I may see myself standing with perseverance before God and all the Saints, with the desire of knowing how I may best please God Himself.

The third is to ask the thing I desire, namely, grace to choose that which will be both most acceptable to God and most conducive to my own salvation.

[* In the original, here and everywhere, *Pairs.*]

† In the meditation of the fourth day, concerning three classes af men, in the end of the first prelude, for —*the hurtful love of property*, should be read—*the hurtful love of the property acquired.*

The first Class, then, desire indeed to get rid of the love of the property they have acquired, in order that they may be reconciled to God; but do not apply the means and due helps* during the whole time of life.

The second desire, in like manner, to put away the inordinate affection, but at the same time to hold fast the property, and rather draw God to their own wish, than forsake their hindrance and move towards Him by means of the more conducive state.

Lastly, the third, while they desire to cast away the worldly affection, are also equally prepared either to part with or to keep the property itself; whichever they shall perceive, either by the Divine motion, or by the dictates of reason, to be more conducive to the service of God; †and in the meantime, leaving all as it is, turn over and examine that question only,

* In the first Class—*during the whole time of life:* from the Autograph—*up to the hour of death.*

† In the third—*and in the meantime, leaving all as it is, &c.* to the end, we may render more clearly from the Autograph as follows:—*and, in the meantime, to bear themselves as they who have left all in affection; striving, that is to say, to desire neither this nor anything else, except so far as regard for the service of God may move them; so as not to admit any other cause of leaving or retaining the property acquired, except the consideration and desire of serving* [literally *of being able to serve*] *our Lord God better.*

and admit no other cause of leaving or retaining the property acquired, except the consideration and desire of the Divine glory, that that glory may be the greatest possible.

Three colloquies will follow, as they were made a little above concerning the Standards.

It must be observed here, that when we perceive that the affection is opposed to the perfect poverty, which consists both in the spirit and in the renunciation of property, and that it inclines rather to riches; it is very profitable, in order to the striking out of such affection, to ask of God, even though the flesh resist, that He would choose us to poverty of this kind: *we shall preserve, however, in the meantime, the liberty of our desire, whereby it may be lawful to us to go the way which is the more suitable to the service of God.

THE FIFTH DAY

Will follow a contemplation concerning our Lord's journey from Nazareth to the river Jordan, and concerning His Baptism, as below in the Mysteries of the Life of Christ.

It will take place as well at midnight as the

*In the observation—*we shall preserve, however, in the meantime, &c.* to the end, it stands in the Autograh as follows:—*and this particular thing to desire, ask, and intreat, regarding only the service and glory of His Divine goodness.*

first thing in the morning. It will, moreover, be repeated twice about the hours of Mass and Vespers. Before supper, the five senses will be applied. And each of these five Exercises will be preceded by the preparatory prayer with the three preludes, as has been explained in those above, concerning the Incarnation and the Nativity; adding also the three colloquies, as concerning the Classes, or according to what was there noted at the end.

And the usual particular examination after dinner and supper, will be made on this and the following days concerning the faults and negligences which have happened with respect to the particular Meditations and Additions of that day.

THEN, ON THE SIXTH DAY,

is offered for contemplation, how from the river Jordan Christ Jesus went to the Desert and there stayed; the plan of the Fifth Day being preserved throughout.

ON THE SEVENTH,

how blessed Andrew and the others in succession followed Christ.

ON THE EIGHTH,

how our Lord preached the Sermon on the Mount, setting forth eight Modes of Blessedness.

ON THE NINTH,

how to the Disciples sailing He shewed Himself, walking on the waters of the sea.

ON THE TENTH,

how He taught in the Temple.

ON THE ELEVENTH,

concerning the raising of Lazarus.

ON THE TWELFTH,

concerning the things done on Palm Sunday.
The above-mentioned Mysteries see below, among the Mysteries of the Life of Christ.

These three observations must here be made. In the first place, that in this second week, according to the command of time, and the advantage of the person exercising himself, some meditations may be either added to the foregoing; as concerning the Mysteries of the Visitation, the Shepherds, the Circumcision, and the Three Kings; or withdrawn from them: they being only sketched as an introduction, for the

purpose of forming better (the method of) contemplation.

*Secondly, that the consideration of Elections is to be begun from the contemplation of the departure of Christ from Nazareth toward the Jordan, so as to include that which is made on the fifth day with the rest.

Thirdly, that before we enter upon the matter of Elections, in order that we may dispose our affection to receive the genuine doctrine of Christ, it is eminently profitable to consider, and through the whole day revolve every now and then, the three following Modes of Humility, as well as perform repeatedly the colloquies to be made.

The first Mode of Humility is this, which is necessary for salvation, that I altogether subject myself to the observance of the law of God, and that, not even on the dominion of the whole world being offered me, or the utmost danger of life set before me, I transgress

* In the second observation after the twelfth meditation—*Secondly, that the consideration &c.* to the end, all ground for doubt is removed, if we render as follows from the Autograph:— *Secondly, that the consideration of elections is to be begun from the contemplation of the departure of Christ from Nazareth toward the Jordan inclusively, which is performed on the fifth day; in the manner explained below.*

deliberately any divine or human command, which binds us under the penalty of mortal sin.

The second belongs to a greater perfection, namely, that with a fixed mind I be equally inclined toward riches and poverty, honor and ignominy, shortness and length of life, where the opportunity of the praise of God and of my own salvation is equal; and that by the setting before me of no condition, either of human felicity ever so great, or of my own death, I be ever induced to decide to commit a sin, although only venial.

The third mode belongs to the most perfect humility, namely, that, having already attained to the two former, although without anything superadded, the glory of God should be equal, yet, for the sake of the greater imitation of Christ, I choose rather with Him, who was poor, despised, and mocked, to embrace poverty, contempt, and the reputation of folly, than wealth, honors, and the estimation of wisdom.

Moreover, for the attainment of this degree of humility, it will afford a great help to use the preceding threefold colloquy concerning the Standards, asking suppliantly (if it please the Divine goodness) to be brought to such an election, whether the result to be gained in my

service toward God, and in the Divine glory, be greater or equal.

A PRELUDE

toward making the Election.

In order to choose anything well, it is our duty, with a pure and single eye to consider for what purpose we were created, namely, for the praise of God, and our own salvation. Wherefore those things alone are to be chosen which conduce to this end; since in all cases the means ought to be subordinate to the end, not the end to the means. Whence they err, who determine first to marry a wife, or take an ecclesiastical office or benefice, and then afterwards serve God, reversing the use of the end and means, and not going straight to God, but obliquely, endeavoring to draw Him over to their own perverse desires. But the way to act is the direct contrary—to set before us first the service of God as our end, and then to choose Marriage, or the Priesthood, as well as all other things, so far as it is expedient, they being ordered toward the end previously determined on. Nothing therefore ought to move us to use or abstain from any means, except after a resolute consideration in the first

instance, as well of the praise of God as of our own salvation.

An Introduction to the knowledge of the things to be chosen, containing four Points and one Annotation.

The first point is, that all those things which are the subject of election, must of necessity be good in themselves, or at least not bad, nor otherwise than consonant to the institutions of the orthodox Mother Church.

The second, that two kinds of things belong to election. For of some the election is unchangeable, as of the Priestly Ordination and of Matrimony; whereas that of others may be changed, as of ecclestiasical or secular revenues, which may lawfully be accepted or relinquished for a sufficient reason.

The third, that, in the case of those things concerning which an unchangeable election has already been made, nothing, indeed, remains to be chosen; but it must be observed, that if any one has chosen inconsiderately, and not without oblique affections, something which he is not at liberty to reconsider, there remains, when he has begun to repent of his deed, to compensate the damage of the election by the goodness of his life, and the dili-

gence of his works; but to go back is by no means fitting, although an election of this kind does not seem to be a divine vocation, being oblique and inconsiderately made. In which matter not a few are in error, counting a bad and oblique election for a divine vocation, whereas this last is always pure and clear, not mixed with any carnal affection or perverse desire.

The fourth, that if any one in due manner and order, without carnal and worldly affection, has chosen anything which may be changed, there is no reason to disturb an election of this kind, but rather he ought to strive to advance more and more in it.

It must be noted, however, that if an election of mutable things of this kind has not been conducted altogether rightly and sincerely, it is expedient to correct it, in order that more abundant fruit, and more acceptable to God, may be produced.

Concerning three Times more suitable than others for making Elections rightly.

The first time will be, when the divine power so impels the will, that all doubt, or rather all power of doubting, is removed from the mind, as to following such impulse; as we

read that it happened to St. Paul, St. Matthew, and some others, when called by Christ.

The second is, whenever the good pleasure of God becomes sufficiently clear and ascertained, some previous experience of consolations, or of different spirits, teaching it.

The third is, when any one in a tranquil state of mind, having considered the end for which he was made (namely, the glory of God and his own salvation), chooses a certain kind of life, lying within the bounds of the Catholic Church, whereby, as by a mean, he may advance more conveniently and securely to his end.

And this tranquility is then known to be present, when the soul, not disturbed by any various spirits, freely exercises her natural powers.

Unless, then, the election be made by favor of the first or second time, what remains is to have recourse to the third, which is divided into the two following methods.

The First Method of making a good and sound Election, consisting of six Points.

The first point will be, to present to my mind the question to be considered, as concerning an office, or benefice, whether it should

be accepted or rejected; and so concerning other things which belong to a mutable election.

The second is, having brought before my eyes the end of my creation, which is, that I should praise God, and be saved, to incline to neither side as regards embracing or rejecting the thing in question; but rather to stand in a kind of middle interval and equilibrium, my mind meanwhile being prepared to follow at once and altogether that course which I shall perceive to be the more conducive to the divine glory and my own salvation.

The third, to intreat the mercy of God, that He will vouchsafe to instruct my mind and impel my will in that direction in which I ought in preference to go; employing none the less the pious and faithful reasoning of my understanding, whereby, having apprehended and proved the will of God, I may proceed to the election.

The fourth, to consider how many advantages or helps will be gained for the attainment of my end by undertaking such an office or benefice; and, again, how many disadvantages and dangers are threatened by it; also, how many advantages and helps, as well as dangers and losses, I may expect from the opposite side, if I pass it by.

The fifth, having taken these steps, to reason on both sides, and according to the dictate of reason itself, setting aside all fleshly desire, to conclude the election.

The sixth, having made the election, to hasten at once to prayer, and offer it to God, to be by Him then, if such be His good pleasure, accepted and established.

The Second Method of choosing well, divided into four Rules and one Annotation.

The first rule is, that, since the election must be made by means of an affection infused from above from the love of God, it is fit that he who is making his choice should feel that whatever affection he has (be it much or little) toward the thing chosen, proceeds from the love and consideration of God alone.

The second is,* to consider, if I met a man

* In the second method of choosing well, in the second rule, *The second is,* &c. to the end, we may render more clearly from the Autograph as follows:—*The second is to consider, if I met a man before unknown to me, and whom I had never seen at all, in whom however I should wish no perfection to be wanting, in doubt concerning an election of this kind, what, for the sake of the greater glory of God, and the greater perfection of his soul, I should most advise him to do and choose. Which when I shall have perceived, let me account that I should do myself what I should advise my neighbor.*

in the highest degree my friend and in whom I should wish no perfection to be wanting, in doubt concerning an election of this kind, what I should most advise him to determine. Which when I shall have perceived, let me account that I also should do as I should advise my neighbor.

The third, to consider moreover with myself, if death were coming on me, what plan I should prefer to have observed in the present deliberation. After this plan therefore, I may easily understand that I should make my election now.

The fourth, to look forward no less, what plan I should wish, when placed before the tribunal to be judged, to have followed in this matter. And having determined this, let me follow it now, that I may then have the less fear.

In the last place, it must be noted that, having carefully observed these four rules for my salvation and the rest of my soul, I ought, according to the last point of the preceding Method, to determine the election itself, and offer it to God to be approved.

Concerning Amendment or Reformation to be made by any one with respect to his condition of life.

It must be observed first, that if any one be tied to matrimony, or to an office of ecclesiastical dignity (whether the amount of temporal goods be great or small is immaterial), in consequence of which he is not at liberty or not much disposed, to occupy himself concerning elections of things mutable; it is worth while, instead of these, to give him some method and plan by which he may be able to amend his own life and condition. Whosoever, therefore, has fallen upon a condition of this kind, ought, in order rightly to lay down and follow the end of his creation, and of his life, to determine, by means of the aforesaid Exercises and Methods of Election, by attentive and diligent consideration, how large a house and how many servants he ought to have; how he ought to manage and govern them; with what words and examples to instruct them: also what portion of his property he may expend for his own uses or those of his household, and what he should give to the poor, or to pious works: not aiming at, or seeking, anything else but what may be

productive of the honor of God, and of his own salvation.

For of this let every one be persuaded, that the measure of his advance in things spiritual, will be the measure of his withdrawal from the love of himself, and from attachment to his own advantage.

THE THIRD WEEK.

THE FIRST CONTEMPLATION

Is made* at midnight, and contains a Preparatory Prayer, three Preludes, six Points, with one Colloquy.

The preparatory prayer is the same as in all other cases.

The first prelude is taken from the history: how Christ sent from Bethania to Jerusalem the two Disciples to prepare the Supper, whither Himself also, with the others, afterwards went; and there, after the eating of the Paschal Lamb, and supper finished, He washed all their feet, and gave them His most sacred Body and Blood. Lastly, He preached to them after the departure of Judas, who was about to sell Him.

* In the Third Week. In the title of the first contemplation,—*The first contemplation is made at midnight*, &c., add from the Autograph:—*The first contemplation, concerning the Journey of Christ our Lord from Bethania into Jerusalem, and concerning what took place up to the Last Supper inclusively, is made at midnight, and contains*, &c.

The second, from the composition of the place, by considering the said way as rough or smooth, short or long, with the other circumstances which might belong to it; then viewing the place of the Supper as wide or narrow, plain or adorned, and the like.

The third, from prayer for the thing desired; that is to say, grief, indignation, and confusion, that on account of my sins the highest Lord of all should thus offer Himself to so great torments.

The first point will be, to see them that are at supper, and draw something to my profit.

The second, to hear the same, what they are saying, and thence gather fruit.

The third, to attend to what they are doing, and profit by everything.

The fourth,* to consider what already from that time Christ is seeking and beginning to suffer, according to the history: whence let me

* In the fourth point,—*The fourth, to consider what already from that time*, &c., we should render as follows from the Autograph:—*The fourth, to consider what Christ our Lord is suffering in His humanity, or seeking to suffer; according to the point taken for meditation: whence let me begin myself also to excite in myself with the greatest efforts, grief, sorrow, and weeping; and I shall take care of the same thing in the points that follow.*

begin myself also to excite in myself grief, sorrow, and weeping; in like manner to afflict myself in the points which follow.

The fifth, to meditate how the Divinity of Christ hides itself; and, though able, destroys not His enemies, but permits His humanity to suffer such cruel punishments.

The sixth, to consider, when He bears such things for my sins, what I ought to do or suffer for His sake.

The colloquy will be made to Christ, and concluded with the *Pater noster*.

In the colloquies it must be observed (as we have already partly explained above), that we ought to act and pray according to the state of the case; that is to say, according as I feel in myself consolation or perturbation; according as I desire one virtue or another; according as I intend to dispose concerning myself in this direction or that; according, also, as I desire to sorrow or to rejoice concerning the subject I am contemplating. Lastly, I must ask that which I most desire as regards some particular thing: and one colloquy alone may be made to Christ our Lord; or three, if devotion moves to it; namely, to the Mother, the Son, and the Father; as has been laid down in the contemplation of the Second

Week, concerning the three Classes, with the Annotation there following.

THE SECOND CONTEMPLATION,

At day-break, concerning what Christ did after Supper, and in the Garden.

The preparatory prayer to which we are always accustomed.

The first prelude is according to the history: how Jesus Christ came down, together with His eleven Disciples, out of Mount Sion, where they had supped; and passing through the valley of Josaphat, having left eight of them there, and the other three in a part of the Garden, Himself, withdrawing alone, prayed till he sweated blood, *the same prayer having been now thrice repeated to His Father. Afterwards, when He had roused His Disciples from sleep; when His enemies, together with Judas, who betrayed Him with a kiss, had been prostrated at His voice alone; when, after this, He had restored Malchus's ear, which Peter had cut off, He was taken at length, like any wicked man or robber, and through that valley dragged first to the house of Annas.

[* It would be more in accordance with the original to put a full stop after *blood*, and join *The same*, &c., with the following sentence.]

The second is, for the construction of the place, to see the way, descending, flat, and of steep ascent; also the Garden, which must be imagined of a certain size, shape, and nature.

The third, for the obtaining of my desire, to ask for grief, mourning, anxiety, and the other inward pains of that kind, that I may suffer together with Christ suffering for me.

At the same time these four things must be noted. First, that after the preparatory prayer, with the three preludes of this second Exercise, we must proceed in the same method and order through the points, and through the colloquy, as was performed in the preceding contemplation concerning the Supper. There will have to be added, also, about the time of Mass and Vespers, two repetitions of each of these two contemplations. And before supper we shall apply the five senses, prefixing always the preparatory prayer, with the three preludes, suitable to the matter offered, as has been sufficiently described in the Second Week.

Secondly, that, regard being had to the age, bodily constitution, and whole disposition of the person who is being exercised, either five or fewer exercises will be made up each day.

Thirdly, that in this Third Week, the second and sixth Additions are to be partially changed;

since, as regards the second, as soon as I am awake, considering beforehand to what I am going, and running over a little the contemplation I am about to make, in the meantime, while I am rising and dressing, I shall strive at the same time earnestly to stir myself up to sorrow and grief concerning so many and so great pains of Christ.

And with regard to the sixth, I shall avoid, rather than seek or admit, agreeable considerations, although otherwise useful and holy, such as are those concerning Christ's Resurrection and Glory; instead of which, in meditating on His Passion, I shall draw sorrows and pains from the frequent remembrance of those things which, from the hour of His birth even to His departure from this life, He suffered.

Fourthly, that the particular examination, concerning the performance as well of the Exercises as of the Additions, will be made in the same way as in the preceding Week.

AND ON THE SECOND DAY

Will follow, another contemplation to be made in the night, concerning the things done in the house of Annas*, as is related below in the Mysteries of the

[* In the Autograph—*from the garden to the house of Annas inclusively;* and presently after—*from the house of Annas to the house of Caiphas inclusively.*

Life of Christ: and at day-break, concerning the things which followed in the house of Caiphas: then the repetitions, and the use of the senses, as before.

ON THE THIRD DAY,

We shall contemplate at midnight, how Christ was led to Pilate, and what took place there, as will be said below; and in the morning, concerning the things which were done when Christ had been sent to Herod. There will be added the accustomed use of the repetitions, and of the senses.

ON THE FOURTH DAY,

The nocturnal meditation will go through the history from the return from Herod to the middle of the Mysteries which followed at Pilate's house; and with the remaining portion we shall proceed about day-break. And concerning the repetitions and the senses we must do as usual.

ON THE FIFTH DAY,

At midnight, we shall contemplate concerning the same progress of the Passion, from the sentence of Pilate to the Crucifixion: then, at day-break, from the elevation of the Cross to the expiration of Christ: the repetitions, and the exercises of the senses, as above.

ON THE SIXTH DAY,

In the night, how our Lord, when dead, was taken from the Cross and carried to the Sepulchre: the first thing

"Our holy Father always includes in the contemplation the laborious *journeys* of our Lord, while He is dragged from place to place, and from tribunal to tribunal, not without the greatest pain and ignominy, both deservedly to be contemplated."—*Father Rothaan*,]

in the morning, from the time when He was buried, until the Blessed Virgin retired to some house.

ON THE SEVENTH DAY,

In the night and morning, we shall go over the whole Passion. Afterwards, instead of repetitions and the use of the senses, we shall consider during the whole day, as frequently as possible, how the most holy Body of Jesus Christ remained separated from His Soul; and where, or how, buried: also what the loneliness of His blessed Mother Mary was, of what kind her desolation, and how great her affliction: how bitter, also, the grief of the Disciples was.

It must be noted, that if any one wishes to spend a longer time in meditating on the Passion of Christ, he ought to complete each contemplation with fewer Mysteries; so as in the first to include only the Supper; in the second, the Washing of the feet; in the third, the Institution of the holy Eucharist; in the fourth, the Sermon which there followed: and so he must do throughout.

Moreover, the whole Passion having been gone over, on the following day he may go over half of it again, and on the day after the rest; on the third day the whole again at once.

And, on the other hand, if any one prefers to shorten the time, let him contemplate concerning our Lord's Supper in the night; concerning the garden at day-break; concerning

the house of Annas about the time of Mass; about the time of Vespers concerning the house of Caiphas; concerning the prætorium of Pilate before supper: and by going on thus, five different Exercises will be accomplished each day, the use of the repetitions and of the senses being omitted. And when he has gone over the Passion, it will be worth while to go over again the whole of the same together in one day, either uniting it into one exercise, or distributing it into more, according as he shall think will be more profitable for him.

Some rules for rightly regulating one's food.

The first is, that we have to abstain from bread less than from other kinds of food; since it neither excites gluttony so much, nor equally lays us open to temptation.

The second, that we must attend to abstinence more concerning drink than concerning bread; observing carefully what measure of drink is profitable, that it may always be taken*, and what is hurtful, that it may be taken away.

The third, that abstinence concerns chiefly cooked meats, and delicacies; since by them greater occasion is furnished, both to the ap-

* In the Autograph—*that it may be admitted.*

petite to sin and to the enemy to tempt. They must, therefore, be moderated, for the sake of avoiding excess: and this moderation is of two kinds, while we either feed on, and accustom ourselves to, coarser foods, or use delicate ones sparingly.

The fourth is, that the more any one withdraws from the diet that suits him (avoiding, meanwhile, serious danger of ill-health), the sooner he will find his true measure of food and drink; both because, in this way better disposing himself, and more earnestly aiming at perfection, he will feel now and then some rays of inward knowledge, and consolatory movements sent within him from heaven, by means of which he will easily be able to distinguish the plan of food which is the more advantageous for him; and also because, if any one so abstaining shall have found himself too weak in strength to perform conveniently the Spiritual Exercises themselves, he will thus easily perceive what measure of food the necessity of nature requires.

The fifth, that it is expedient while eating to imagine that we see our Lord Jesus Christ taking food with His disciples, observing the plan He follows of eating, of drinking, of looking, and of speaking; and proposing Him for

our imitation. For it will come by practice, that, the understanding being occupied more with such meditation than with bodily food, we shall learn the more easily to moderate our diet.

The sixth, that, for the sake of variety, other meditations may be employed while taking food; as concerning the lives of the Saints, concerning any pious doctrine, or concerning some spiritual business to be performed; whence, the mind being thus abstracted, the food itself, and the pleasure of eating, may be little perceived.

The seventh, that we must most of all take care that our whole mind be not, as it were, poured out upon the food we are to take, and that we do not take it with avidity, or haste; but, having always the command over our appetites, let us regulate at once the measure of food, and the manner of taking it.

The eighth is, that it conduces greatly toward getting rid of excess in food and drink, if before dinner, and at whatever hour* no desire of eating is felt, by a previous deliberation we measure the food we are next to

[* In the Autograph—*after dinner, or at another hour when &c.*]

afterwards, neither through any avidity of our own, nor through any temptation of the enemy, let us ever exceed; but rather, *for the sake of overcoming both, let us even withdraw something from it.

[* In the Autograph—*in order the more to overcome every inordinate appetite and temptation of the enemy, if he is tempted to eat more, let him eat less.*]

THE FOURTH WEEK.

THE FIRST CONTEMPLATION.

How the Lord Jesus, after His Resurrection, appeared to His Holy Mother, as it is found below, among the Mysteries of the Life of Christ.

The preparatory prayer as usual.

The first prelude is taken from the history, how after the Lord had expired on the Cross, *His Body having been buried, but still remaining ever united with His Divinity, He Himself, in His Soul, this also continually united to His Divinity, descended to Hell, and having delivered thence the souls of the just, returning to the Sepulchre, united His Body anew with His Soul, and, rising again, finally appeared to His blessed Virgin Mother alive, as

* In the first contemplation of the Fourth Week, in the first prelude—*His Body having been buried*, we have from the Autograph—*His Body having been separated from His Soul*, for that word (sepulto) is not there, and does not agree with the rest.

we should piously and according to probability believe.

The second, for the construction of the place, will take for contemplation the situation of the sepulchre, and the dwelling of the blessed Virgin; the form, parts, and remaining arrangement of which, as the little cell and the oratory, we shall go particularly over.

The third will contain the grace to be asked for, which is, that we may participate in the boundless joy of Christ and of His Mother.

The first, second, and third points will be the same here as have been set forth above in the contemplation of the Supper, that is to consider the persons, words, deeds.

And the fourth will be, to observe *how Christ's Divinity, hidden at the time of His Passion and Death, shews Itself in His Resurrection, and thenceforth shines out in so many miracles.

The fifth, to consider how promptly and abundantly Our Lord performed the office of consoling His own, comparing it with the consolation which may be given by any most friendly person.

* In the fourth point—*how Christ's Divinity, hidden at the time of His Passion and Death*, we have in the Autograph—*how Christ's Divinity, Which at the time of His Passion, seemed to be hidden, &c.*

One or more colloquies are to be made according to the subject matter, and the contemplation terminated with *Pater noster*.

It must be noted, moreover, that in the following Contemplations or Exercises, all the Mysteries of the Resurrection, Ascension, and those which are intermediate, will have to be gone over in order, the same forms and methods being observed throughout; as was done through that whole Week in which we contemplated the Mysteries of the Passion; and after the method and example of this first meditation concerning Our Lord's Resurrection, all the following ones are to be formed and regulated, as well in the preludes (which, however, must be accomodated to the things) as in the five points, and each of the Additions. In like manner also we may be directed concerning the repetitions and the operations of the senses, as well as in increasing or diminishing the number of the Exercises according to the Mysteries, as we have been taught in the aforesaid Week of meditating on the Passion of Christ.

Secondly, it must be noted that it suits this Week better than the preceding ones, to make only four Exercises; the first, as soon as we are up in the morning; the second, about the

time of Mass, or a little before dinner, in place of the first repetition; the third, at the hour of Vespers, instead of the second repetition; the fourth, before supper, the office of the senses being applied, in order to impress the more strongly on the mind the three contemplations made the same day, those parts or places being marked in passing, and handled thoroughly, in which we have felt more efficacious movements of the mind, and a greater spiritual relish.

Thirdly, that although to him who is being exercised a certain number of points, as three, or five, is prescribed, he will yet be at liberty himself to determine the contemplation to a greater or less number of points, according as he shall find himself best fitted. In which matter it will be a great help, before entering upon the Exercise, to arrange the points to be handled, and determine them by a certain number.

Then, fourthly, it must be noted, that in this Fourth Week the second, sixth, seventh, and tenth Additions ought to be varied.

In the second, that, as soon as I am awake, I immediately place before my eyes the appointed contemplation, and concerning Our Lord's joy with His own strive myself also to grow glad.

In the sixth, that I present to my memory the things which stir up spiritual joy, as the thought of Glory.

In the seventh, that I make use of the advantage of light and sky which shall offer itself, as in the time of spring*, the sight of the green herbs and flowers, or the agreeableness of a sunny place; in the winter, the welcome heat of the sun or of a fire; †and so concerning the other suitable satisfactions of the body and mind, by which I may be able to rejoice together with my Creator and Redeemer.

In the tenth, that, instead of penance, I be content with temperance and moderation of diet, except at the times when fasting or abstinence has been appointed by the Church, whose precepts we must always obey, unless there be a just impediment.

[* The Spanish *verano* signifies both spring and summer, including the whole time from April to October.]

† In the Autograph—*in so far as the soul thinks, or conjecturally supposes, that they may be able to help her to rejoice in her Creator and Redeemer.* "Far be from us", says Father Rothaan, "a certain other feeling of joy, as though, in this last Week of the Exercises, looking forward to rest, we rejoiced that the labor of a long journey was now drawing to a close!" adding a most pious warning as to the great, and not easily reparable loss which this latter too natural feeling often occasions, just at the end of all, to those too little on their guard.

A CONTEMPLATION

Intended to excite in us spiritual love.

In the first place, two things must be noted.

The first, that love itself turns more on deeds than on words.

The second, that love consists in the mutual communication of powers, possessions, and works; as of knowledge, riches, honor, and good of whatever kind.

The prayer is placed at the beginning as usual.

The first prelude is, to see myself standing before the Lord, the Angels, and all the Saints, they being propitious to me.

The second, to intreat the grace of God, whereby, perceiving the greatness of His benefits, conferred upon me, I may spend my whole self in the love, worship, and service of Him.

Let the first point be, to recall to memory the benefits of Creation and Redemption: in like manner to recount particular or private gifts, and to weigh over with the most inward affection, how much our most benignant Lord has done and borne for my sake; how much He has given me from His treasures; and that according to His own divine decree and good

pleasure, He desires to give me Himself, so far as He can. Which things having been very well considered, let me turn to myself, and examine with myself what my duty is, what it is equitable and just that I should offer and present to the Divine Majesty. Certainly it is not doubtful that I ought to offer all I have, and myself also, with the greatest affection, and with words after this, or the like, manner:

"Receive, O Lord, my whole liberty. Accept my memory, understanding, and whole will. Whatsoever I have, or possess, Thou hast given me: this all I restore to Thee, and to Thy will altogether deliver up to be governed. Give me only the love of Thee, with Thy grace, and I am rich enough, and desire nothing else beyond."

The second will be, to contemplate God existing in each of His creatures; and to the elements indeed granting, to be; but to the plants, by vegetation also to live; to the animals, in addition, to perceive; to men, in the last place, to understand also. Among whom I too have received all these benefits—to be, to live, to perceive, and to understand; and He has been pleased to make me a kind of temple of Himself, created after His own image and likeness. From the admiration of all which

things, returning into myself, let me do as in the first point, or better if anything better shall occur; which same practice must be followed in order in the points which follow.

The third is, to contemplate the same God and Lord working, and in a manner laboring, in His creatures, for my sake*; inasmuch as He gives and preserves to them what they are, have, can, and do. All which things, as above, must be turned back to the consideration of myself.

The fourth, to behold how all gifts and good things come down from heaven—such as are power, justice, goodness, knowledge, and every other human perfection—circumscribed by certain determined bounds, and from that boundless treasure of all good, are derived as light from the sun, and as water from a fountain. I must add, also, the aforesaid turning back to the consideration of myself.

A colloquy also will be made at the end, to be concluded with *Pater noster*.

THREE METHODS OF PRAYING.

The first Method of Praying is to be drawn from the consideration of the Commandments,

* Add as follows from the Autograph: *as in the heavens, the elements, in plants, fruits, and animals.*

of the seven mortal sins, of the three powers of the mind, and of the five senses; whence it has less the form of prayer, than of a kind of Spiritual Exercise, by which both the soul is helped, and prayer is rendered more acceptable to God.

Before I pray, then, in this manner, agreeably with that which is equivalent to the third Addition, I shall sit or walk a short time (according as I shall see best for the quiet of my soul), reflecting within myself, whither I have to go, and what to do. This same kind of Addition must be used before all the Methods of Prayer.

The preparatory prayer must contain a request for grace, that it may be given me to learn whatever I have transgressed against the precepts of the Decalogue, and to amend myself for the future, having understood them more exactly, and (as is reasonable) observed them, to the glory of God, and my own salvation, more cautiously than before.

First, then, I shall examine each commandment in order, taking notice how I have kept or violated it; and concerning the sins which occur to my memory I shall ask pardon, saying once *Pater noster*. And, in examining each commandment, it will be sufficient that that

space of time should be employed in which the Lord's Prayer might be said three times.

It must be noted, however, that upon a commandment, the transgression of which should happen to us more rarely, we should have to dwell less; but the longer in proportion as our falls have been the more frequent from habit; and let the same thing be done in like manner with respect to the mortal sins.

Having completed the examination of all the commandments, after accusing myself, and intreating grace to keep them more vigilantly for the future, I shall direct a colloquy to God, according to the nature of the case.

Secondly, we shall pursue a similar method of prayer concerning the mortal sins, after the Addition, and the preparatory prayer, in like manner as we did in the case of the commandments. For no difference presents itself between the two, except as regards their matter, the commandments having to be kept, but the sins to be avoided. The other things are the same, and the colloquy will be made as before.

It must be understood that the knowledge of sins and vices is assisted by the consideration of the contrary acts and habits. Wherefore each person must labor, by the grace of God, and by every pious exercise, to gain for

himself the virtues which are opposed to the seven deadly sins.

In the third place, concerning the three powers of the mind, there follows the same course to be pursued, by means of the Addition, the prayer, and the examination of each, with the colloquy at the end.

Fourthly, concerning the five senses of the body, the subject matter only being changed.

Where it must be noted, that if any one wish, in the use of his senses, to imitate Christ, he ought in the preparatory prayer to commend himself to God with this view, and after performing the examination of each sense, to subjoin the Lord's Prayer*; but, if he aim at a like imitation of the blessed Virgin Mary, let him commend himself to her, that she may obtain it from her Son, and, after examining each sense, say the Angelic Salutation.

THE SECOND METHOD OF PRAYING,

By the consideration of the separate words of the prayer.

The same Addition as above precedes.

The preparatory prayer will suit the person to whom it is directed.

[* In the Autograph, "one *Ave Maria* or one *Pater noster;*" and for the imitation of Our Lady, "one *Ave Maria*" absolutely.]

The second Method of Praying is to kneel or sit (according to the state of the body and the devotion of the mind), and with the eyes either closed, or fixed down to one place, and not moved to and fro, to say the Lord's Prayer from the beginning, and on the first word, that is, on *Pater*, to fix the meditation so long as various significations, likenesses, spiritual tastes, and other devout motions concerning that word shall present themselves*; and in like manner we shall do successively with each word of the same or another prayer.

Concerning these things three rules must be observed. The first, that on such rumination of any prayer we spend the space of an hour; which having been completed, let *Ave Maria*, *Credo*, *Anima Christi*, and *Salve Regina*, be gone once through in the common way, either in the mind alone, or with the voice also.

The second is, that if, while we are praying after this method, meditation, and at the same time inward delight, flow in upon one or two words, the care of going through the rest will have to be put off, although the whole hour

[* The Autograph speaks of *finding*, expressing thereby the application to be used in seeking: see Father Rothaan's note.]

pass by; which being gone, let the rest of the prayer be said straight on.

The third, that when it shall thus have happened that we have spent the hour on one or a few words, the next day, having said shortly what has been examined, let us go on to the consideration of the following word.

And after we have sifted the whole of the Lord's Prayer in this manner, the Angelic Salutation will follow; then another prayer; so that this exercise of praying may proceed without interruption [*the Autograph adds*, for some time].

Moreover, when we have thus completed any one of these prayers, we shall address in a few words that person to whom it was directed, asking some virtue or grace of which we shall have felt ourselves to be especially in need.

THE THIRD METHOD OF PRAYING

*By a certain measuring together of words and times.

The Addition differs nothing from that of the two preceding Methods.

[* The Spanish Autograph has simply, "*por compas*" (by measure); an expression which applies both to other kinds of measure, and also more especially to that of music, poetry, and rhythm generally.]

The preparatory prayer will be made as in the second Method.

This third Method of Praying consists in this, that between the several times of drawing breath, I pronounce the several words of the Lord's or some other prayer, considering in the meantime either the signification of the word uttered, or the dignity of the person to whom the prayer is directed, or my own vileness, or lastly the difference between the two. In the same way the other words must be proceeded with. One must add, also, the prayers above-mentioned, *Ave*, *Credo*, *&c.*, [*the Autograph adds*, in the usual way].

Two rules which apply to this matter. The first that, having finished the Lord's Prayer according to this Method of Praying, on other days or hours we take the Angelic Salutation, to be gone through with a similar interval of respirations, together with the other prayers, to be said in the usual way.

The second, that he who wishes to exercise this Method of Praying for a longer time, apply to it all the aforesaid prayers, or parts of them, and observe similar interstices of breathings and words.

THE MYSTERIES OF THE LIFE OF OUR LORD JESUS CHRIST.

It must be noted, in the first place, that all those words of the following Mysteries which are inclosed in parentheses are taken from the Gospels themselves; the rest not. Moreover, that in each Mystery there are laid down always, or generally, three points, *in order that the contemplation may be the more easy, being the more distinct.

CONCERNING THE ANNUNCIATION OF THE INCARNATION OF CHRIST TO THE BLESSED VIRGIN MARY.

As in Luke i.

First, how the Angel Gabriel, saluting the blessed Virgin, announced to her the Conception of the Divine Word. *(The Angel, having come in to her, said: Hail full of grace, &c. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, &c).*

[*In the Autograph—*in order to meditate and contemplate on them with greater facility.*]

Secondly, the Angel confirms what he had foretold, by adducing an example from the wonderful conception of John the Baptist. (*And behold, Elizabeth thy kinswoman, she also hath conceived a son in her old age, &c*).

Thirdly, the holy Virgin answered the Angel: (*Behold, the handmaid of the Lord: be it done unto me according to thy word*).

CONCERNING MARY VISITING HER RELATION ELIZABETH,

As we have it in the first chapter of St. Luke.

First, how Mary visited Elizabeth, and St. John, who was in his mother's womb, perceived the salutation, and leapt for joy. (*When Elizabeth heard the salutation of Mary, the infant leapt in her womb: and Elizabeth was filled with the Holy Ghost; and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb*).

Secondly, the Blessed Virgin broke forth for joy into this canticle: (*My soul doth magnify the Lord, &c*).

Thirdly, (*and Mary abode with her about three months, and returned to her own house*).

CONCERNING THE NATIVITY OF CHRIST, LUKE II.

First, blessed Mary goes with Joseph her betrothed from Nazareth to Bethlehem. (*And Joseph also went up from Galilee, &c., into Bethlehem, &c., to be enrolled* with Mary his betrothed wife, being with child*).

Secondly, (*She brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in the manger*).

Thirdly, (*There joined the Angel a multitude of the heavenly host, praising God, and saying: Glory to God on high, &c*).

CONCERNING THE SHEPHERDS, LUKE II.

First, the Nativity of Christ is revealed to the Shepherds by an Angel: (*I bring you good tidings of great joy, &c. For there is born to you this day a* SAVIOUR, &c.)

Secondly, the shepherds hasten to Bethlehem: (*And they came with haste, and found Mary and Joseph, and the Infant lying in the manger*).

Thirdly, (*And the Shepherds returned, glorifying and praising God &c*).

[* *Ut profiteretur.* The Autograph has—*to profess subjection to Cæsar;* a sense which is of course involved in the other.]

CONCERNING THE CIRCUMCISION, LUKE II.

First, the Child was circumcised.

Secondly, (*His Name was called* JESUS, *which He was called by the Angel before He was conceived in the womb*).

Thirdly, the Child was returned to His Mother, who felt with Him for the shedding which she saw of His Blood*.

CONCERNING THE THREE MAGIAN KINGS, MATT. II.

First, the three Magian kings came, guided by a star, to worship the Child Jesus, testifying thus: (*We have seen His star in the East, and are come to worship Him*).

Secondly, (*They fell down and worshipped Him; and, having opened their treasures, they presented to Him offerings; gold, frankincense, and myrrh*).

Thirdly, (*Having received an answer in sleep, that they should not return to Herod, they went back into their own country another way*).

[* Autograph—*for the Blood which came forth from her Son*].

CONCERNING THE PURIFICATION OF THE BLESSED VIRGIN AND THE PRESENTATION OF THE CHILD JESUS, LUKE II.

First, they brought [*Autograph*, bring] the child into the Temple, that they might present Him [*Autograph*, that He may be presented] to God as the first-born, offering [*Autograph*, and offer] for Him the accustomed offering, (*a pair of turtle-doves, or two young pigeons.*)

Secondly, Simeon, coming at the same time into the Temple, (*took Him into his arms, and blessed God, and said: Now dost Thou dismiss Thy servant, O Lord*, &c.)

Thirdly, Anna (*came up and gave thanks to the Lord, and spoke of Him to all that looked for the redemption of Israel.*)

CONCERNING THE FLIGHT INTO EGYPT, MATT. II.

First, Herod, desiring to kill the infant Jesus, had the Innocents killed, Joseph having been warned beforehand by an Angel that he should fly into Egypt: (*Arise and take the Child and His Mother, and fly into Egypt.*)

Secondly, Joseph hastened his journey towards Egypt: (*Who rose*, &c. *by night and departed into Egypt.*)

Thirdly, (*And was there until the death of Herod.*)

CONCERNING THE RETURN FROM EGYPT, MATT. II.

First, Joseph is admonished by an Angel to return into the land of Israel: (*Arise and take the Child and His Mother, and go into the land of Israel.*)

Secondly, (*Who arose*, &c., *and came into the land of Israel.*)

Thirdly, because Archelaus, the son of Herod, was reigning in Judæa, he withdrew into Nazareth.

CONCERNING OUR LORD'S LIFE FROM THE TWELFTH TO THE THIRTIETH YEAR OF HIS AGE, LUKE II.*

First, how He was subject and obedient to His parents.

[*"Why our holy Father," observes Father Rothaan, "wished this Mystery to come first, although in respect of time the next following claims the earlier place, see the *Preamble* (*Prelude*) *for the consideration of states*, in the third day of the Second Week, and what is there observed, note 33." (The note referred to is as follows: "In this place our holy Father inverts for a while the order of the Gospel history. Why so? See note 34, which follows presently." The passage referred to in note 34 is the following: "Our holy Father purposely inverts for a while, in the contemplations of the third day, the order of the words of the Gospel, and also of the history itself; not indeed with any prejudice to the historical truth, but appositely for his aim. For he has proposed to our contemplation the obedience of the Child Jesus, as the model of the common life: *He was subject to them.* Then, His remaining in the Temple,

Secondly, He (*advanced in wisdom and age, and in grace*, &c.)

Thirdly, He appears to have practised the trade of a carpenter, since St. Mark says, Chap. vi.: (*Is not this the carpenter?*)*

CONCERNING THE GOING UP TO THE TEMPLE IN HIS TWELFTH YEAR, LUKE II.

First, Jesus, when twelve years old went from Nazareth to Jerusalem.

Secondly, He remained there without His parents' knowing it.

Thirdly, after three days, they found Him in

when He had left His parents, as the model of the more perfect life: *The Child Jesus remained in Jerusalem.*") "Moreover," continues Father Rothaan, "this Mystery is found in the Spanish Autograph divided into two points, in the way we give it here." (He speaks of his own second column, literally translated from the Autograph: see our next note.) In the ancient *Manuscript* Version it is divided into three points, in just the same order as in the Common Version: and this latter division was undoubtedly approved by our holy Father, whence also it has been received into the editions of the Spanish text generally (*passim;*) besides that the matter itself of the first point, as here set forth, contains two distinct points: 1. *He was obedient:* 2. *He advanced.*]

[*In the Autograph: *First, He was obedient to His parents.* (*He advanced in wisdom and age, and in grace.*)

Secondly, He appears to have practised the trade of a carpenter, as St. Mark shews (*implies*) *Chap. vi.* (*Is not this the carpenter?*)]

the Temple, sitting among the doctors; and when they asked the cause of the delay [*Autograph,* where He had been,] He answered: *(Knew ye not that I must be about my Father's business?)*

CONCERNING HIS BAPTISM, MATT. III.

First, bidding farewell to His Mother, He went forth from Nazareth to the river Jordan, where John was then baptizing.

Secondly, He was baptized by John, who excused himself at first, on account of unworthiness, but was compelled by these words: *(Suffer it now; for so it becometh us to fulfil all justice.)*

Thirdly, the Holy Ghost came down upon Him, and a voice from Heaven, testifying thus: *(This is My beloved Son, in whom I am well pleased.)*

CONCERNING THE TEMPTATION OF CHRIST, LUKE IV, AND MATT. IV.

First, after His baptism Christ withdrew into the desert, and there fasted forty days and as many nights.

Secondly, He was thrice tempted by the enemy. *(The tempter came and said to Him: If Thou art the Son of God, command that these*

stones be made bread. Cast Thyself down. All these things will I give Thee, if Thou wilt fall down and worship me.)

Thirdly, *(Angels came and ministered to Him.)*

CONCERNING THE CALLING OF THE APOSTLES.

First, St. Peter and St. Andrew appear to have been called thrice; the first time, only to some knowledge of Christ, *John* i.; then *to a mere temporary following, with the intention of returning again to their fishing, *Luke* v.; lastly, to a perpetual following, *Matt.* iv. and *Mark* i.

Secondly, He called the sons of Zebedee, *Matt.* iv.; and Philip, *John* i.; and Matthew, *Matt.* ix.

Thirdly, the others were called, although concerning the calling of some, and the order of these callings, mention is not expressly made in the Gospel.

Three things are here to be considered.†

First, how the Apostles were men of low [*Autograph*, of an unlettered and low] rank.

[*In the Autograaah--*to a following of some sort, with the purpose of returning to possess the things they had left.*]

[† In the Autograph– *And moreover three other things are to be considered.*

Secondly, to how great a dignity, and how sweetly, they were called.

Thirdly, with what gifts of grace they were exalted above all the Fathers of the Old, and Saints of the New, Testament.

CONCERNING THE FIRST MIRACLE OF CHRIST, PERFORMED AT THE MARRIAGE, JOHN II.

First, Christ was invited with His Disciples to the Marriage.

Secondly, His Mother informed Him, (*They have no wine.*) And to the servants she said: (*Whatsoever He shall say to you, do.*)

Thirdly, the Lord turned water into wine; (*And manifested His glory, and His Disciples believed in Him.*)

CONCERNING THE DRIVING THE DEALERS OUT OF THE TEMPLE THE FIRST TIME,* JOHN II.

First, He made a scourge of cords, and drove out of the Temple those that were buying and selling there.

Secondly, He (*poured out the money of the changers, and overturned their tables.*) [*Autograph,* He overturned the tables and money of

[* These words, "*the first time,*" are not in the Autograph.]

the rich* changers who were in the temple].

Thirdly, to them [to the poor] that were selling doves He said mildly: (*Take these things hence, and make not the house of My Father a house of traffic.*)

CONCERNING CHRIST'S SERMON DELIVERED ON THE MOUNT, MATT. V.

First, to His beloved Disciples, †Christ set forth eight kinds of Beatitude. Blessed are the poor in spirit: The meek: They that mourn: They that hunger and thirst after righteousness: The merciful: The pure of heart: The peace-makers: They that suffer persecution.

Secondly, He exhorts them to use rightly the gifts or talents which they had received. (*In like manner let your light shine before men, in order that they may see your good works, and glorify your Father Who is in Heaven.*)

Thirdly, He shews that He is not breaking the Law, but fulfilling it; by explaining the

[*"Most worthy of observation are these epithets *rich* and *poor*, which our holy Father, meditating both piously and probably, has added, and by which he suggests the reason why our Lord dealt differently; with the former severely, with the latter more mildly."—*Father Rothaan.*]

[† In the Autograph—*He speaks separately concerning eight Beatitudes.*]

commandments concerning the avoidance of man-slaying, stealing, fornication, perjury; and also concerning the loving of our enemies. (*But I say unto you: Love your enemies, do good to them that hate you.*)

CONCERNING THE CALMING OF THE TEMPEST OF THE SEA, MATT. VIII.

First, while Christ was sleeping, there arose a vehement tempest in the sea.

Secondly, the Disciples, being alarmed, roused Him from His sleep, and He reproved them for the weakness of their faith; (*Why are ye fearful, O ye of little faith*)?

Thirdly, He commanded the winds and the sea to be still, and there was immediately a calm: whence the men wondering said: (*What manner of person is this, that* [or *for*] *the winds and the sea obey him*)?

CONCERNING THE WALKING ON THE WATERS, MATT. XIV.

First, while Christ was still on the mountain, having ordered His Disciples to go away into a bark, and (*having dismissed the multitude, He went up into a mountain alone to pray*).

Secondly, when the bark was being tossed

in the night, He came thither Himself walking on the waters; whence the Disciples, being terrified, thought it was a phantom.

Thirdly, after He had said to them, (*It is I: fear ye not*), St. Peter asked leave to come [*Autograph*, came at his bidding] to Him, and, while walking on the waters, on account of the rising of fear began to sink, *and Our Lord, having rebuked him for his little faith, entered the bark, and the wind ceased.

CONCERNING THE SENDING OF THE APOSTLES TO PREACH, MATT. X.

First, Jesus having called His Disciples [*Autograph*, His beloved Disciples] together, gave them power to cast out devils from men [*Autograph*, from men's bodies], and to heal every kind of disease.

Secondly, He taught them [*Autograph*, He instructed them concerning] prudence and patience. (*Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and simple as doves*).

Thirdly, He sets forth the manner of their going: (*Without price have you received, with-*

[*In the Autograph—*but Christ our Lord delivered him, and rebuked him for his little faith; and afterwards, He entering into the bark, the wind ceased*].

out price give. Possess not gold nor silver*). Moreover He expressed the matter of their preaching: (*And as ye go, preach, saying: The kingdom of heaven is at hand*).

CONCERNING THE CONVERSION OF MAGDALEN, LUKE VII.

First, while Christ lay at table in the house of a Pharisee, there entered a woman who had been a sinner in the city, (†whether she was Mary Magdalen, the sister of Martha, or another), bringing an alabaster vessel, full of ointment.

Secondly, standing behind, she began to wash His feet [*Autograph*, standing behind the Lord, about His feet, she began to wash them] with her tears, and wipe them with her hair, to kiss them, and to anoint them. [*Autograph*, and wiped them with the hairs of her head,

[*In the Greek, as the Latin might also be rendered—*Gain not.*

[† "Concerning the Conversion of Magdalen. In the Autopraph we do not find these words: *whether she was Mary Magdalen, the sister of Martha, or another.*"—Father Rothaan. The whole paragraph is as follows in the Autograph: *First, Magdalen enters where Christ our Lord is lying at table in the house of a Pharisee, bearing an alabaster vessel full of ointment.*

and kissed them, and anointed them with the unguent].

Thirdly, when she is accused by the Pharisee, Christ defends her and says to him: (*Many sins are forgiven her, because she hath loved much*). And to herself afterwards: (*Thy faith hath saved thee: go in peace*).

CONCERNING THE FEEDING OF THE FIVE THOUSAND MEN, MATT. XIV.

First, the Disciples asked Jesus to dismiss the multitudes that were present. [*In the Autograph*, the Disciples, when it was now growing late, ask Christ to dismiss the multitude of men that was with Him].

Secondly, He ordered the loaves they had to be brought, and having blessed and broken them, gave them to the Disciples to be set before the multitudes of men, they having been commanded to lie down in order. [*In the Autograph*, Christ our Lord ordered them (the Disciples) to bring Him loaves, and commanded that they (the multitudes) should lie down in order, and blessed, and broke, and gave to His Disciples those loaves, and the Disciples to the multitude].

Thirdly, they ate and were satisfied, and there remained twelve baskets.

CONCERNING THE TRANSFIGURATION OF CHRIST, MATT. XVII.

First, Jesus having taken [*Autograph*, taken as companions] His three dearest Disciples, Peter, John, and James, (*was transfigured before them, and His face shone as the sun, and His garments became white as snow*).

Secondly, He talked with Moses and Elias.

Thirdly, Peter asking [*Autograph*, saying] that three tabernacles should be made there, there sounded a voice from Heaven: (*This is my beloved Son, &c., hear ye Him*). Whence the Disciples, being terrified, fell on their faces; when Christ touched them and said: (*Arise, and fear not: &c. Tell the vision to no one until the Son of Man rise again from the dead*).

CONCERNING THE RAISING OF LAZARUS, JOHN XI.

First, Christ, having received a message concerning the sickness of Lazarus, remains [*Autograph*, Martha and Mary inform Christ our Lord concerning the sickness of Lazarus, which when He knew, He remained] in the same place two days, that the miracle might be the more evident.

Secondly, before raising the dead man, He stirs up the faith of both sisters [*Autograph*,

He demands of both the one and the other that they believe, saying]: (*I am the Resurrection and the Life: he that believeth in Me, although he be dead, shall live*).

Thirdly, after He had wept, and prayed, He raised him: and the manner of raising which He used was a command: (*Lazarus, come forth*).

CONCERNING THE SUPPER AT BETHANIA, MATT XXVI.

First, Christ was supping [*Autograph*, is supping] in the house of Simon the leper, and Lazarus likewise.

Secondly, Mary poured out [*Autograph*, pours out] unguent on His head.

Thirdly, Judas finds fault: (*Wherfore this waste)?* But Christ again defends Magdalen: (*Why trouble ye this woman? for she hath wrought a good work upon me*).

CONCERNING THE DAY OF PALMS, MATT. XXI.

First, our Lord ordered a she-ass and foal to be brought: (*Loose them and bring them to me; and if any one shall say anything to you, say ye that the Lord hath need of these, and immediately he will let them go*).

Secondly, He mounted the she-ass, covered with the Apostles' clothes.

Thirdly, the people who were about to receive Him, strewed the way with their clothes, and with the branches of trees: (*Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord: Hosanna in the highest*).

CONCERNING THE PREACHING IN THE TEMPLE, LUKE XIX [–XXI].

First, He was teaching daily in the Temple.

Secondly, when His preaching was over, *He returned into Bethania, no one receiving Him in Jerusalem.

CONCERNING THE LAST SUPPER, MATT. XXVI. AND JOHN XIII.

First, He ate the Paschal lamb with the Disciples [*Autograph*, with His twelve Apostles] and forewarned them concerning His impending death: (*Amen I say unto you, that one of you will betray Me*).

Secondly, He washed their feet, not excepting those of Judas himself; beginning with Peter, who, considering the majesty of Christ [*Autograph*, of the Lord] and his own un-

[*In the Autograph, *because there was no one to receive Him in Jerusalem, He returned to Bethania*].

worthiness [*Autograph*, worthlessness], opposed it: [*Autograph*, not being willing to consent, said]: (*Lord, dost thou wash my feet*)? not knowing that an example of humility was being given by Our Lord, Who made this declaration afterwards: (*I have given you an example, that as I have done, so ye also may do*).

Thirdly, He instituted the most holy Sacrament [*Autograph*, Sacrifice] of the Eucharist, for a sign of the highest love, [*Autograph*, for the greatest sign of His love], using these words: (*Take ye and eat: &c*). And when supper was finished, Judas went out to sell Him. [*Autograph*, to sell Christ our Lord].

CONCERNING THE MYSTERIES WHICH TOOK PLACE AFTER SUPPER AND IN THE GARDEN [*Autograph*, *FROM THE SUPPER TO THE GARDEN INCLUSIVELY], MATT. XXVI AND MARK XIV.

First, supper having been finished, and a hymn sung, Christ went to the Mount of Olives with His eleven Disciples, who were full of fear; and commanded eight to remain at

[* "*From the Supper to the Garden inclusively.* Observe that in all these Mysteries of Our Lord's Passion, the holy Father points out particularly the *journeys* of our suffering Lord; which we have also noted above, in the Third Week, Day 2, note 4."—*Father Rothaan*].

Gethsemane: (*Sit ye here, while I go yonder and pray*).

Secondly, having taken with Him three, Peter, James, and John, He prayed three times, saying: (*My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt*). And being in an agony, He prayed at the greater length.

Thirdly, when He had suffered Himself to be reduced to so great fear, that He said, (*My Soul is sorrowful even unto death*), He even sweated blood abundantly, as Luke testifies, [*Autograph*, Thirdly, He came into so great fear, that He said, (*My Soul is sorrowful even unto death*), and sweated blood so abundantly that Luke says], (*His sweat became as drops of blood running down upon the ground*). Whence we may conjecture that His clothes had already been made wet with blood. [*Autograph*, which implies that His clothes were already full of blood].

CONCERNING THE TAKING OF CHRIST, AND HIS BEING BROUGHT TO THE HOUSE OF ANNAS; MATT. XXVI, LUKE XXII, MARK XIV, JOHN XVIII.

[*Autograph*, CONCERNING THE MYSTERIES WHICH TOOK PLACE FROM THE GARDEN TO THE HOUSE OF ANNAS INCLUSIVELY, MATT. XXVI, LUKE XXII, MARK XV.

First, our Lord permitted Himself to be betrayed by a kiss [*Autograph*, to be kissed] by Judas, and to be apprehended like a robber: (*Are ye come out as to a robber, with swords and clubs, to apprehend Me?* I sat daily with you teaching in the Temple, and ye laid no hold upon Me*). And Himself asking, (*Whom seek ye?* all His enemies fell to the ground.

Secondly, when Peter smote the servant of the High Priest, He said to Him, (*Put thy sword into the scabbard*) and healed the servant [*Autograph*, the servant's wound].

Thirdly, having been taken, and having been forsaken by His Disciples, He is dragged to the house of Annas, where, by Peter, who had followed Him a little after [*Autograph*, at a distance], He was denied once, and from a servant who found fault with Him, (*Answerest Thou the High Priest thus?* He received a slap.

[* In the Autograph, as in the text of the Vulgate, *Ye are come out—to apprehend Me:* without the interrogation].

CONCERNING THE THINGS DONE AFTERWARDS IN THE HOUSE OF CAIPHAS, MATT. XXVI.

[*Autograph*, CONCERNING THE MYSTERIES WHICH TOOK PLACE FROM THE HOUSE OF ANNAS TO THE HOUSE OF CAIPHAS INCLUSIVELY].

First, Christ is led away bound from Annas into the house of Caiphas, where Peter again denied Him twice, and, when our Lord looked upon him, (*went out and wept bitterly*).

Secondly, He remained bound all that night.

Thirdly, the officers who surrounded Him mocked Him, tormented Him (*vexabant*), and having covered His face, struck Him with their fists, questioning Him: (*Prophesy unto us, O Christ, who is he that smote Thee*): and in other ways blasphemed Him. [*Autograph*, Thirdly, moreover, they who held Him a prisoner, mocked Him, and struck Him, and covered His face, and gave Him slaps and questioned Him: *Prophesy unto us, who is he that smote Thee)?* and uttered similar blasphemies against Him].*

[* "Then spat they in His face, and struck Him with their fists, and smote His face with the palms of their hands: saying: Prophesy unto us, O Christ, who is he that smote Thee!"—*Matthew* xxvi. 67, 68. "And some began to spit upon Him, and to cover His face, and to strike Him with their fists, and to say to Him: Prophesy: and the servants smote Him with the palms of

CONCERNING THE ACCUSATION OF CHRIST, TO PILATE; MATT. XXVI*, LUKE XXIII, MARK XV, AND JOHN XVIII.

[*Autograph*, CONCERNING THE MYSTERIES WHICH TOOK PLACE FROM THE HOUSE OF CAIPHAS TO PILATE'S (HOUSE) INCLUSIVELY; MATT XXVI*, LUKE XXIII, MARK XV.]

First, Christ is then dragged to Pilate, and before Him calumniously accused by the Jews: [*Autograph*, First, the whole multitude of the Jews drag Him to Pilate, and accuse Him before him, saying: *(We have found This Man perverting our nation, and forbidding to give tribute to Cæsar)*.

Secondly, when Pilate had once and again examined Him, he pronounced: (*I find no cause in Him*) [John xviii, 38; and xix, 4 and 6].

Thirdly, the Jews cried out that they chose rather the liberation of Barabbas the robber than that of Christ Jesus: (*Not this man, but Barabbas)*. [*Autograph*, Thirdly, Barabbas the robber was preferred to Him: *(They all cried out, saying: Not this man, but Barabbas)*].

their hands."—*Mark* xiv. 65. "And the men who had Him in custody mocked Him, and beat Him; and having blindfolded Him, struck Him on the face, and questioned Him, saying: Prophesy. Who is he that smote Thee? and uttered many other blasphemies against Him."—*Luke* xxii. 63, 64, 65].

[* Instead of *Matthew* xxvi, it should have been *Matthew* xxvii].

CONCERNING THE TRANSMISSION OF CHRIST TO HEROD, LUKE XXIII.
[*Autograph*, CONCERNING THE MYSTERIES WHICH TOOK PLACE FROM THE HOUSE OF PILATE TO HEROD'S (HOUSE)].

First, Pilate sent Christ on to Herod, thinking that He was a Galilean. [*Autograph*, Pilate sent Jesus (as) a Galilean to Herod the Tetrarch of Galilee].

Secondly, when Herod asked Him questions out of curiosity, He answered nothing at all, although He was being vehemently accused by the Jews. [*Autograph*, Secondly, Herod, being curious, questioned Him much, and He answered him nothing, although the Scribes and Priests kept on accusing Him].

Thirdly, He was set at nought by Herod with his army, and clothed in a white garment.

CONCERNING THE RETURN FROM HEROD TO PILATE; [*Autograph* CONCERNING THE MYSTERIES WHICH TOOK PLACE FROM THE HOUSE OF HEROD TO PILATE'S (HOUSE)]; MATT. XXVII, LUKE XXIII, MARK XV, AND JOHN XIX.

First, Herod sent Christ back to Pilate, and [*Autograph*, for which reason] they two, having previously been enemies, were that same day reconciled to one another.

Secondly, Pilate commanded Jesus to be beaten with scourges; the soldiers crowned Him with thorns, and put upon Him a purple robe: then, mocking Him, said, (*Hail, King of the Jews*)! and at the same time struck Him with their hands [John xix, 3]. [*Autograph*, Secondly, Pilate took Jesus, and scourged Him; and the soldiers made a crown of thorns, and put it upon His head, and clothed Him with a purple robe, and came to Him, and said, (*Hail, King of the Jews*)! and gave Him slaps].

Thirdly, [*Autograph*, Thirdly, he led Him forth to the sight of all]: (*Jesus therefore came forth, bearing the crown of thorns, and the purple robe*), and Pilate says to them (*Behold the Man*)! but the Chief Priests cried out together [*Autograph*, and when they had seen Him, the Chief Priests cried out, saying]: (*Crucify, crucify Him*)!

CONCERNING THE CONDEMNATION AND CRUCIFIXION OF JESUS CHRIST, JOHN XIX.

[*Autograph*, CONCERNING THE MYSTERIES WHICH TOOK PLACE FROM THE HOUSE OF PILATE TO THE CROSS INCLUSIVELY, JOHN XIX].

First, Pilate, sitting at the tribunal, judged Christ, and delivered Him up to be crucified, [*Autograph*, Pilate, sitting as judge, delivered

esus up to them, that they might crucify [Him], after that the Jews, denying that He was their King had said: (*We have no king but Cæsar*).

Secondly, Christ carried His Cross, until, on account of the failure of His strength, a certain Simon of Cyrene was compelled to bear it after Him.

Thirdly, He was crucified between two [*Autograph*, in the midst of two] thieves* with His title set over Him: (*Jesus of Nazareth, the King of the Jews*).

CONCERNING THE MYSTERIES WHICH TOOK PLACE UPON THE CROSS; MATT. XXVII, LUKE XXIII, JOHN XIX].

First, He endured blasphemies on the Cross: (*Ah, Thou that destroyest the Temple of God, &c. come down from the Cross*). And His garments were divided.

Secondly, Our Lord uttered seven words [speeches] on the Cross: Praying, that is to say for those who were crucifying Him; Pardoning the thief; Commending His Mother

[*The term *thieves*, as retained by custom in the case of the malefactors crucified with Our Lord, must not be understood in its modern restricted sense, but as equivalent to *robbers*, Lat. "*latrones*", Gr. "λῃσται."]

and St. John to one another; Exclaiming (*I thirst*), when they gave Him vinegar to drink; And then saying that He was forsaken by His Father; Afterwards (*It is accomplished*); and lastly, (*Father, into Thy hands I commend My spirit*)!

Thirdly, the Sun was darkened as He expired, and the rocks were rent; the sepulchres also were opened, and the veil of the Temple was rent from the top to the bottom; and His side, pierced with a lance, poured forth water and blood.

[*In the Autograph*, CONCERNING THE MYSTERIES WHICH TOOK PLACE ON THE CROSS*; JOHN XIX.

First, He spoke seven words (speeches) on

[* "*Concerning the Mysteries on the Cross.* A great difference is here observed between the Common Version and the Autograph. In the former, the order of the history is pretty nearly preserved; in the Autograph, on the contrary, the historical succession being left, the order of the things to be contemplated seems *accommodated* to the consideration, so often commended by our holy Father, of the *persons, words, actions,* and, in the Third Week, of things which Our Lord is suffering. In the first point we see the *person,* Jesus, and His *words,* and *the things which He is suffering.* In the second, *the inanimate things*; which, *being personified* as it were, *grieve* after their manner, and *speak* their grief. In the third, the *enemies* of Christ, and their *words* and *actions.* Moreover, this contemplation ends, as is fitting, in the opened side of Christ, and rests in the transfixed heart of Jesus."—*Father Rothaan.*]

the Cross: He prayed for those who were crucifying Him; He pardoned the thief: He commended St. John to His Mother, and His Mother to St. John; He said with a loud voice (*I thirst*), and they gave Him gall and vinegar; He said that He was forsaken: He said (*It is accomplished*); He said, (*Father, into Thy hands I commend My spirit*)!

Secondly, the Sun was darkend, the rocks were rent, the sepulchres were opened, the veil of the Temple was divided into two parts from the top to the bottom.

Thirdly, they blaspheme Him, saying, (*Ah Thou that destroyest the Temple of God, come down from the Cross*); His garments were divided; His side, pierced with a lance, flowed with water and blood].

CONCERNING THE MYSTERIES OF THE BURIAL, IBID. [*Autograph*, CONCERNING THE MYSTERIES WHICH TOOK PLACE FROM THE CROSS TO THE SEPULCHRE INCLUSIVELY, IBID].

First, Our Lord, when dead, was taken from the Cross by Joseph and Nicodemus, in the very sight of His most afflicted Mother. [*Autograph*, First, He was put down from the Cross by Joseph and Nicodemus, in the sight of His afflicted Mother].

Secondly, His Body* was taken to the Sepulchre, anointed, and enclosed.

Thirdly, guards were set in that place.

CONCERNING THE RESURRECTION OF CHRIST AND THE FIRST APPEARANCE.

First, Our Lord appeared to His Mother, after He was risen again, since the Scripture says that He appeared to many [*Autograph*, to so many others]. For although it does not express her by name, yet it leaves us this for certain, speaking as to persons having understanding; lest otherwise we justly hear that saying: (*Are ye also yet without understanding*).

CONCERNING THE SECOND APPEARANCE, MARK XVI.

First, Mary Magdalen, Mary [the mother] of James, and Salome set out [*Autograph*, go] very early in the morning to the monument, saying: (*Who shall roll us back the stone from the door of the Sepulchre*)?

Secondly, they saw the stone rolled back, and heard the Angel's speech: *Autograph*, they see the stone rolled back, and the Angel, who says]: (*Ye seek Jesus of Nazareth Who was crucified. He is risen: He is not here*).

[* That the Common Latin Version should be thus pointed and rendered, is clear from the Autograph].

Thirdly He appeared to Mary Magdalen, who, when the others had left [*Autograph*, when the other women were gone], had remained by the Sepulchre.

CONCERNING THE THIRD APPEARANCE, MATT. ULT.

First the women returned from the monument with fear and at the same time great joy, that they might tell the Disciples all that they had understood concerning our Lord's Resurrection.

[*Autograph*, First those Maries go out from the monument with fear and great joy, wishing to announce to the Disciples our Lord's Resurrection].

Secondly, Christ appearing to them on the way, said (*All Hail*)! and they, approaching, and having prostrated themselves at His feet, worshipped Him.

Thirdly, Our Lord addressed them: (*Fear ye not. Go tell my brethren, that they depart into Galilee: there shall they see Me*).

CONCERNING THE FOURTH APPEARANCE, LUKE ULT.

First, Peter, having heard from the women of the Resurrection of Christ, ran [*Autograph*, went quickly] to the monument.

Secondly, having gone in, he saw only the linen clothes in which the Body had been bound up. [*Autograph*, in which the Body of Christ our Lord had been bound up, and nothing else].

Thirdly, to Peter reflecting on these things Christ shewed Himself, whence the Apostles said: (*The Lord is risen indeed, and hath appeared to Simon*).

CONCERNING THE FIFTH APPEARANCE, IBID.

First, He then appeared [*Autograph*, He appears] to two Disciples, when they were going to Emmaus, and were talking about Himself.

Secondly, He reproved their incredulity, and expounded to them the Mysteries of the Passion and Resurrection: [*Autograph*, He reproved them, shewing by the Scriptures, that Christ had to die and to rise again]: (*O senseless and slow of heart to believe in all the things which the Phrophets have spoken. Was it not necessary that Christ should suffer these things, and so enter into His glory*)?

Thirdly, having been asked, He remained with them, and having broken bread to them, disappeared; and they returned and told the Apostles how they had seen Him, and in the breaking of bread known Him.

[Thirdly, being intreated by them, He remains there, and was with them, until in the act by which He gave them Communion He disappeared; and they returned and told the Disciples how they had known Him in Communion. *Autograph*].

CONCERNING THE SIXTH APPEARANCE, JOHN XX.

First, all the Disciples except Thomas were assembled at home for fear of the Jews.

Secondly, Christ, having come in, when the doors were shut, (*stood in the midst, and said to them: Peace be unto you*)! [*Autograph*, Secondly, Jesus appeared to them when the doors were shut; and, standing in the midst of them, says: (*Peace be unto you!*)]

Thirdly, He gave them the Holy Ghost, and said: (*Receive the Holy Ghost: whose sins ye forgive, they are forgiven to them, &c*).

CONCERNING THE SEVENTH APPEARANCE, IBID.

First, St. Thomas not having been present at the aforesaid [*Autograph*, incredulous, because he had been absent from the preceding] appearance, had protested, (*unless I see*, &c., *I will not believe.*)

Secondly, after eight days, Christ again offered Himself to their sight [*Autograph*, Jesus

appears to them,] the doors being shut, and said [*Autograph*, says] to Thomas, (*Put in thy finger hither, and see*, &c., *and be not incredulous, but believing.*)

Thirdly, Thomas exclaimed: [*Autograph*, believed, saying:] (*My Lord and My God!*): to whom Christ replied: (*Blessed are they that have not seen, and have believed.*)

CONCERNING THE EIGHTH APPEARANCE, JOHN ULT.

First, Jesus again manifested Himself [*Autograph*, Jesus appears] to seven of His Disciples when fishing; who when they had taken nothing all night, and had cast the net at His command (*were no longer able to draw it up, because of the multitude of the fishes.*)

Secondly, John, knowing Him by this miracle, said to Peter (*It is the Lord*): and he, immediately casting himself into the sea, came to Christ.

Thirdly, He gave them to eat bread and fish [*Autograph*, *part of a broiled fish and a honey-

[* "*Part of a broiled fish and a honey-comb.*—So in the Autograph. Since in the Gospel (Luke xxiv, 42,) these words relate to another appearance, we must say, that to our holy Father, writing these points from memory, that has happened which every one knows has not unfrequently happened even to the holy Fathers, when citing from memory the words of Scripture."—*Father Rothaan.*]

comb]: afterwards to Peter, having thrice asked him whether he loved Him, He commended His fold: (*Feed My sheep.*)

CONCERNING THE NINTH APPEARANCE, MATT. ULT.

First, the Disciples, in pursuance of our Lord's command, depart to Mount Thabor.

Secondly, He appeared, and said to them: (*All power is given Me in heaven and on earth.*)

Thirdly, sending them to preach through the whole world, He thus charged them: (*Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*)

CONCERNING THE TENTH APPEARANCE, 1 COR. XV.

(*After that He appeared to more than five hundred brethren at once.*)

CONCERNING THE ELEVENTH APPEARANCE, IBID.

(*After that He appeared to James.*)

CONCERNING THE TWELFTH APPEARANCE.

That Christ appeared also to Joseph of Arimathæa, is read in some holy writings, and is probable, and a pious subject of meditation. [*Autograph*, He appeared to Joseph of Arima-

thæa, as it is pious to suppose in meditation, and as we read in the lives of the Saints.]

CONCERNING THE THIRTEENTH APPEARANCE,, 1 COR. XV.; ETC.

He appeared also to blessed Paul after His Ascension. *(And last of all He appeared to me, as to the one born out of due time.)* He appeared also to the Fathers in Limbus, in His Soul, and after they were brought out thence. [*Autograph*, He appeared also in His Soul to the holy Fathers of Limbus, and after He had brought (them) out (thence).]

Finally, having resumed His Body, He appeared often *(passim)* to the Disciples, and was frequently with them. [*Autograph*, and had assumed His body again, He appeared many times to the Disciples, and was with them (*or* conversed with them, *conversabatur cum illis*).]

CONCERNING THE ASCENSION OF CHRIST, ACTS I.

After Christ had now many times shewn Himself alive to His Disciples during forty days (*by many proofs*, &c., *speaking to them concerning the kingdom of God*,) He sent them to Jerusalem, that they might there await the Holy Ghost Who had been promised them.

[*Autograph*, First, after He had appeared to the Apostles, during the space of forty days, making (affording) many proofs and signs, and speaking concerning the kingdom of God, He commanded them that they should await in Jerusalem the Holy Ghost Who had been promised them.]

Secondly, He led them out to the Mount of Olives. (*And while they beheld, He was lifted up, and a cloud received Him out of their sight.*)

Thirdly, to them looking up into heaven, those two men who stood by them in white garments, whom we believe to have been Angels, said: [*Autograph,* Thirdly, they looking into heaven, the Angels say to them:] (*Ye men of Galilee, why stand ye looking into heaven? This Jesus, Who hath been taken up from you into heaven, shall so come as ye have seen Him going into heaven.*)

SOME RULES

For the discerning of the motions of the soul which different spirits excite [*Autograph*, for feeling and recognizing in some measure the various motions which are excited in the mind,] in order that the good ones alone may be admitted, and the evil ones driven away. It must be observed, that they suit more especially the Exercises of the First Week.

The first rule is, that to those who easily sin mortally, and add sin to sin, our enemy is wont usually to present the allurements of the flesh and senses [*Autograph*, apparent delights, making them imagine sensual delectations and pleasures,] that he may keep them full of sins, and ever increase the amount. But the good spirit, on the contrary, pricks continually their conscience, and by the office of remorse and reason deters them from sinning.

The second, that to others, who take anxious pains to purify themselves from their faults and sins, and advance daily more and more in the desire of obeying God, the malignant spirit suggests feelings of molestation, scruples, sad-

nesses, false reasonings, and other such disturbances, by which to impede that advance. Of the good spirit, on the other hand, it is the property and custom to add courage and strength to those who act rightly, to console them to call forth the tears of devotion, to enlighten the mind, and give tranquility, removing all obstacles, in order that they may the more easily and cheerfully by good works ever advance farther.

The third, that spiritual consolation, properly so called, is then known to be present, *when, by a certain internal motion, the soul burns up with the love of her Creator, and can no longer love any creature except for His sake. Also when there are shed† tears stirring up that love, whether they flow from grief concerning sins, or from meditation on the Passion of Christ, or from any other cause whatsoever, which is rightly ordered to the worship and honor of God. Lastly any increase of faith,

[* In the Autograph, "when there is excited in the soul some interior motion by which she begins to be inflamed (Spanish, *viene a inflammarse:* comes to inflame herself) in the love of her Creator and Lord; and, consequently, when she can love no created thing on the face of the earth in itself, but (only) in the Creator of them all."]

[† The Spanish *lanca* (*ejicit*) expresses the force of the tears bursting forth.]

hope, and charity, may be called a consolation: also every joy which is wont to stir up the soul to the meditation of heavenly things, to the desire of salvation, to the possession of rest and peace with the Lord.

The fourth, that, on the other hand, we should call by the name of spiritual desolation, any darkening of the mind, disturbance therein, instigation to the lowest or earthly things; together with every disquietude and agitation, or temptation, which moves to distrust concerning salvation, and expels hope and charity; whence the soul feels that she is saddened, grows lukewarm, becomes torpid and almost despairs of the mercy of God her Creator Himself. [*Autograph*, when she (the soul) finds herself all torpid, lukewarm, sorrowful, and as it were separated from her Creator and Lord.] For as desolation is the opposite to consolation, so also the thoughts which spring from either are altogether contrary to those which spring from the other.

* The fifth, that, in time of desolation, one

[* In the Autograph,—*The fifth, in time of desolation one must never make a change, but stand firmly and constantly in the purposes and determination in which one was on the day preceding such desolation, or in the determination in which one was in the preced-*

must not deliberate on anything, or make any change concerning one's purpose of mind, or state of life, but persevere in those things which had been settled before, suppose, during the preceding day or hour of consolation. *For as, whilst any one enjoys that consolation of which we have spoken, he is led, not by his own instinct, but by that of the good spirit; so when desolation presents itself to him, he is urged on by the evil spirit, by whose instigation nothing right is ever effected.

The sixth, that, although a man affected with desolation ought by no means to change his former decisions, it will nevertheless be expedient that those things should be provided and increased which tend to oppose the impulse of desolation; such as are, to be earnest in prayer, with self-examination, and to undertake some penance. [*Autograph*, it is (yet) very profitable intensely to change ourselves (*i. e.* our

ing consolation; thus expressing more clearly, as Father Rothaan observes, that we must hold fast to what had been predetermined, not merely during sensible consolation, but also while the mind was at rest.]

* In the fifth rule concerning the distinguishing of spirits, those words,—*For as, whilst any one,* to the end, may be better rendered from the Autograph as follows:— *For as in consolation the good spirit more rules and directs us: so in desolation does the evil one, by whose instigation and counsels we cannot determine anything right.*

mode of action, that we may contend) against the desolation itself, *e. g.* by being more earnest in prayer, in meditation, by examining ourselves much, and extending ourselves more (performing something more) in some suitable method of doing penance.]

The seventh, that, as long as we are oppressed with desolation, we must consider that the Lord leaves us to ourselves for the time, for the sake of probation, in order that we may learn to resist even by our natural strength the attacks of our enemy; which we are certainly able to do, *the Divine help being continually with us, although it be then not at all perceived, in consequence of the Lord's having withdrawn the former fervor of charity, [*Autograph*, his (the person's) much fervor, great (sensible) love, and intense grace], leaving nevertheless that grace which may suffice for performing good works and gaining eternal salvation.

The eighth, that he who is under the attack of temptation will be wonderfully helped by

* In the seventh rule concerning the distinguishing of spirits, about the middle—*the Divine help being continually with us, although it be then not at all perceived.* In the Autograph it is as follows: *the Divine help being with us; which ever remains, although it be then not at all perceived.*

the endeavor of maintaining patience, this being the virtue which is especially opposed to, and diametrically resists, vexations of this kind. He must also call in hope, and the thought of the consolation which will soon be at hand: if especially* the force of the desolation be broken by the holy endeavors pointed out in the sixth rule.

The ninth, that the chief causes of desolation are three. The first, because, on account of our lukewarmness, and want of pains-taking in spiritual practices or exercises, we are deservedly deprived of the Divine consolation. The second, in order that we may be proved, what kind of persons we are [*Autograph*, what we are worth], and how we spend ourselves for [*Autograph*, how far we go in] the service and honor of God without the present pay, as it were, of consolations and spiritual gifts. [*Autograph*, without so great pay of consolations and great (special) graces]. The third, in order that we may be quite sure, [*Autograph*, that He may give us true knowledge and perception, whereby we may intimately feel], that it is not of our own strength to acquire or retain the fervor of devotion, the vehemence of love, the

[* "The *especially* which we find in the Common Version, is not in the Autograph."—*Father Rothaan*].

abundance of tears, or any other inward consolation; but that all these things are the gratuitous gifts of God, which if we claim to ourselves as our own, we shall incur the charge of pride and vain-glory, not without seriously endangering our salvation. [*Autograph*, but that the whole is the gift and grace of our Lord God; and lest we make our nest in a place which is not our own, by lifting up our understanding to any pride or vain-glory, by attributing devotion, or the other parts of spiritual consolation, to ourselves].

The tenth, that he who is enjoying consolation must consider for the future, how he will be able to bear himself when desolation afterwards occurs: in order that even from that time he may gain spirit and strength of mind to repel its attack. [*Autograph*, drawing new strength for that time].

The eleventh, that he who is in this same case, when consolation flows in, depress and humble himself as much as possible, thinking with himself, how weak and cowardly he will appear, when attacked by desolation, unless by the help of the Divine grace and consolation he be quickly raised. [*Autograph*, how little his strength will be in the time of desolation, without that so great grace and conso-

lation]. He on the other hand who is troubled by desolation, ought to think that with the grace of God he can do very much, and will easily conquer all his enemies, provided he place his hope in the strength of God, and confirm his mind. [*Autograph*, that he can do much with grace, which is sufficient for resisting all his enemies, taking strength in his Creator and Lord].

The twelfth, that our enemy resembles the nature and habit of a woman, as to weakness of strength and obstinacy of spirit. [*Autograph*, in as much as he is weak in power and strong in will (malice and rage)]. For as a woman contending with a man, if she sees him resist with an erect and firm countenance, immediately loses courage and turns her back; but if she perceives him to be timid and cowardly, rises to the utmost audacity, and attacks him fiercely [*Autograph*, the anger, revenge, and fierceness of the woman is very great, and indeed without measure (extreme)]: in like manner is the demon accustomed to lose altogether his spirit and strength, [*the Autograph adds:* his temptations turning to flight,] as often as he sees the spiritual athlete with a fearless heart and lofty forehead resist his temptations: [*Autograph*, when he who is exercising

himself in spiritual things present a bold front to the temptations of the enemy, doing what is diametrically opposite (that is, the exact contrary of that which he by his temptations sets before him)*;] but if he is alarmed when the first attacks are to be endured, and gives way as it were to despair, [*Autograph*, And on the contrary, if he who is exercising himself begins to fear, and to lose courage in bearing temptations], there is then no beast on the earth more infuriated than that enemy, more fierce, and more pertinacious against man, to fulfill, to our destruction, the desire of his malignant and obstinate mind. [*Autograph*, there is no beast so infuriated on the face of the earth, as is the enemy of human nature in following up his perverse intention, with so great (the greatest) malice].

The thirteenth, that the same enemy of ours follows the plan of any most wicked lover, [*the*

[* "Here the ancient MS. Version inserts: *therefore does Paul (James) say; Resist the devil, and he will fly from you* (iv, 7). And also at the end of this twelfth rule: *therefore does Job say rightly of the demon: There is no power on earth that can be compared to him* (xli, 24). Which additions, although not found in the Spanish Autograph, were yet admitted by our holy Father in that Version which he was himself accustomed to use. And in truth these texts eminently confirm the doctrine contained in this rule."—*Father Rothaan*].

Autograph, adds: in as much as he wishes to be secret and not be discovered. For as (such) a vain (false) man], who desiring to seduce [*Autograph*, who, speaking with an evil purpose, is enticing (tempting)] the daughter of virtuous parents, or the wife of some good man, takes the utmost care that his words and counsels may be secret, and fears and dislikes nothing more than if the daughter makes them known to her father, or the wife to her husband, as knowing that in this case it is all over with his desires and attempts; in the same way, the devil studiously endeavors, that the soul which he desires to circumvent and ruin, should keep his deceitful suggestions secret; [*Autograph*, when the enemy of human nature suggests to a just soul his deceits and persuasions, he wishes and desires that they may be received and kept in secret]; but is in the highest degree displeased, and most grievously tormented, if his attempts be made known to any one, either hearing confession, or being a spiritual man [*the Autograph adds:* who may know his deceits and malice]; because he understands that, such being the case, he altogether fails in them.

The fourteenth, that the adversary is accus-

tomed also to imitate some leader of war*, who desiring to take and plunder a citadel which he has besieged, having first ascertained the nature and defence of the place, attacks the weaker part. For so he too goes round the soul, and searches out skilfully what virtues, moral (that is to say) or theological, she is either defended by or destitute of; [*Autograph*, going round searches out on every side all our virtues, theological, cardinal, and moral]; and at that particular part in us which he has seen beforehand to be less strengthened and guarded than the rest, [*Autograph*, and at that part in which he finds us weaker, and more wanting for our eternal salvation], bringing up all his engines, he rushes on, and hopes to overthrow us.

OTHER RULES

Useful for the fuller discerning of spirits, and suitable more especially for the Second Week.

The first is, that it is the property of God, and of every good Angel, to pour into the mind true spiritual joy, which they cause by taking away all that sadness and disturbance of mind which the demon has thrown in; whereas he,

[* The Spanish Autograph has *caudillo*, which is used also of *a captain of robbers*. So also in the meditation on the two Standards, Week ii, Day, 4].

on the contrary, is accustomed by certain sophistical arguments bearing before them the appearance of truth [*Autograph*, by bringing forward apparent reasons, subtleties, and perpetual fallacies], to attack that joy found in the soul.

The second, it belongs to God alone to console the soul without any preceding cause of consolation, it being peculiar to the Creator *to enter His creature, and turn, draw, and change it altogether to the love of Himself. And we then say that no cause precedes, when neither to our senses, nor to our understanding, nor to our will there is presented anything which can of itself be the cause of such consolation. [*Autograph*, I say, without cause, (that is) without any previous perception or knowledge of any object from which such consolation may come (to the soul) by her (own) acts of understanding and will].

The third, when a cause of consolation has preceded, as well the bad as the good Angel may be its author; but they aim at contrary

[* In the Autograph: "to go in and out (of the soul), to make a movement in her, drawing her altogether to the love of His Divine Majesty." The *going in and out* expresses "that the Creator uses the soul which is given up to Him, as His own home; which likeness is also employed below in Rule 7."—(*Father Rothaan*]).

ends; the good, that the soul may advance farther in the knowledge and practice of good; the bad, that she may do badly and perish.

The fourth, it is the custom of the malignant spirit, to transfigure himself into an Angel of light, and, having known the pious desires of the soul, first to second them, then soon after to entice her to his own perverse wishes. For he puts on the appearance at first of following up and encouraging the person's good and holy thoughts; and then, gradually drawing him into the secret nooses of his deceits, ensnares him. [*Autograph*, for he is wont to suggest good and holy thoughts, conformably to (the disposition of) such a just soul; and then by degrees labors to arrive at his end, by drawing (drawing in) the soul into his secret deceits, and perverse intentions]*.

The fifth, our thoughts must be diligently

[* "This fourth rule," observes Father Rothaan, "is of the utmost importance, as well as that which follows next, the fifth, in order that we may not be deceived by the appearance of good, and drawn away from the true good." After speaking of the false appearances by which the enemy of souls so often deceives those who are aiming at good, he adds: "whose deceits, however, the truly *humble*, and, especially, the *obedient*, soul will easily avoid. For the enemy acting from without can do but little, unless a man's own *self-love* conspire toward the same ruin."]

and accurately examined as to their beginning, middle, and end; and if these three be right [*Autograph*, all good, tending to what is altogether good], it is a sign of the good Angel, suggesting those thoughts; but if in the course of the ideas anything is presented, or follows, which is bad of itself, or calls away from good, or impels to a less good than the soul in searching before had determined to follow, or produces lassitude in [*Autograph*, weakens] the soul, vexes, and disturbs [*Autograph*, or disquiets, or disturbs] her, taking away the peace and tranquility which she had before, it will then be an evident sign, that the author of such thought is the malignant spirit, as being always opposed to our advantage. [*Autograph*, the enemy of our advancement, and of our everlasting salvation*].

The sixth, as often as it happens that the enemy is discovered [*Autograph*, discovered and recognized] by his serpentine tail, that is, the evil end [*Autograph*, and evil end], which he always seeks to insinuate into us, it is then a great help, [*Autograph*, it is profitable for him who has been tempted by him], to go over

[*"*And of our everlasting salvation.* In the Autograph is pointed out the danger of losing, not merely greater perfection, but also everlasting salvation, when a man does not stand on his guard against the illusions of the demon."—*Father Rothaan*].

the whole series of ideas, and mark what web of good thought he at first wove before him, and how he endeavored gradually to remove [*Autograph*, to make him descend from (lose)] the preceding sweetness of spiritual taste, and to infuse his own venom [*Autograph*, until he brought him down to his own degraded intention], in order that his deceits, known [*Autograph*, known and taken notice of] by means of an experience of this kind, may the more easily be guarded against for the future.

The seventh, into the minds of those who are advancing in the blessing of salvation, the two spirits infuse themselves in different ways; the good one gently, placidly, and sweetly, like a drop of water entering into a sponge; but the evil one roughly, unplacidly, and violently, with a kind of noise, as a shower falling down on a rock: [*Autograph*, and the evil (Angel) touches (it) sharply, and with noise and disturbance, as when a drop of water falls down on a rock]: but to those who go on daily from bad to worse, the direct opposite happens. Of which difference the reason is, the proportion in which the disposition of the soul itself is like or unlike to either Angel. For if either spirit finds her contrary to him, he joins himself to her* with a noise and pushing which

[* *Joins himself to her.* This, like the *entering*

may easily be perceived; [*Autograph*, for when it is contrary, they (the spirits) enter with a noise and with sensations, so that it (their coming) may easily be perceived]; but if conformable, he enters quietly, as into his own house with the door open.

The eighth, as often as without any previous cause, consolation is present to us—although, it being sent from God, there can be under it [*Autograph*, there is in it], as has been said above, no deceit, we ought nevertheless attentively and carefully to distinguish the time when the consolation is present from that which follows next, [*Autograph*, yet the spiritual person to whom God gives such consolation, ought with much vigilance and attention to consider and distinguish the time which belongs properly to such actual consolation from that which follows], in which the soul is still fervent, and feels the remains of the Divine favor lately received. For in this latter time it oftens happens that, either from one's own habit, course of thoughts, and judgment, or from the suggestion of the good or evil spirit, we feel or resolve on things which, not pro-

which the Autograph has, must be understood not of the *consent* of the soul, but merely of a *movement* in her: see Father Rothaan's note].

ceeding immediately from God, have need of diligent examination, before being assented to or put in practice. [*Autograph*, because in this second time she often forms, by means of her own course of thoughts arising out of her habits and out of the consequences of the conceptions and judgments she has had (*or*, out of the consequences of the conceptions she has had and out of her own judgments), or by means of the good or evil spirit, various purposes and counsels which are not given immediately from our Lord God, and which therefore must be very well examined before they receive entire assent, and have effect given to them].

SOME RULES

to be observed in distributing alms.
[*Autograph*, In the Ministry of Distributing Alms the following rules ought to be observed].

The first, if it pleases me to distribute anything to persons connected with me by birth or friendship, the four rules must be attended to which we have partly mentioned in speaking of elections. And the first of these is, that my affection toward such persons proceed directly from the love of God, which love I certainly ought to feel within myself to be the

root and cause of every affection of mine toward my relations and friends, and to do my best that in this present business that reason may shine forth as the chief. [*Autograph,* The first is, that that love which moves me, and makes me give alms, descend from above, from the love of our Lord God, so that I feel first within myself, that the love which I have more or less toward such persons is for God's sake; and that in the cause for which I love them more, God may shine forth].

The second*, that I consider, if any other

* In the second rule for the distribution of alms. *The second that I consider &c.* to the end. This rule is as follows in the Autograph. *The second that I consider, if there were any other person altogether unknown to me, for whom nevertheless I should desire every degree of perfection for this ministry and his own state, that whatever plan I should wish him to follow in this distribution, for the greater glory of God and perfection of his own soul, that very same I so adopt myself.* [Literally translated, the Autograph stands thus. "The second: I desire to set before myself some man whom I have never seen nor known, and wishing for (*or*, and it being understood that I wish for) his entire perfection in the ministry and state which he has; in whatever way I should wish him to keep the medium in his method of distributing (alms), to the greater glory of our Lord God, and the greater perfection of his own soul, in that very way doing myself neither more nor less, I shall observe myself the rule I should desire for the other, and (which) I judge to be such (as is fitting for the greater glory of God, and perfection of the soul.)"]

person, for whom I should wish a similar state or degree of perfection with myself, were to consult me concerning an affair of that kind, what plan of making his distribution I should lay down for him. This rule then it is right that I also should use.

The third, that I consider, if the end of my life were now at hand, what I should most wish to have done in this matter. [*Autograph*, the form and measure, which I should then wish to have observed in the office of my administration]. So therefore let me determine to do now.

The fourth, that I look forward in like manner what I should prefer in the day of judgment to have done concerning these things: which let me now also without hesitation choose in preference. [*Autograph,* The fourth: considering in what mind I shall be in the day of judgment, to consider well how I shall then wish to have performed the office of this ministry committed to me; and to observe now the same rule which I should then wish to have observed.]

The fifth, that as often as I feel my affection to incline more to persons connected with me be some human bond, I carefully weigh the aforesaid four rules, and according to them ex-

amine the affection ; not thinking about giving the alms, or making the distribution, until I have removed from my mind whatever there is in it not right. [*Autograph*, The fifth, when any one feels himself affected and inclined towards any persons to whom he wishes to distribute, let him stop himself (*or* wait,) and study well the aforesaid four rules, examining and proving his affection by their help ; and not give the alms until in conformity with them he have entirely removed and cast away his inordinate affection.]

The sixth, although the property dedicated to the service of God and the use of the Church [*Autograph*, the goods of our Lord God] may be taken without fault for distribution by him who has been called [*Autograph*, called by our God and Lord] to that ministry ; yet since in determining the just portion for his own expenses, a scruple concerning excess is wont to happen to very many, [*Autograph*, yet in (determining) the quantity which he should take and apply to himself of those things which he has that he may give to others, there is a doubt (fear) concerning excess,] it is worth while to order rightly the state of one's life according to the rules above. [*Autograph*, he therefore (who is in a ministry of that kind) may reform

himself in his life and state by means of the aforesaid rules.]

The seventh, for the said reasons and many others,—in administering those things which concern one's own person, condition, house, or family, it is best and safest for every one who undertakes the care of distribution to withdraw as much as he can from his own advantage, and conform himself closely to the example of our Lord Jesus Christ the highest Pontiff; [*Autograph*, it is always the better and safer, the more (one) restrains one's self and diminishes (for one's self,) and the more nearly one comes up to our highest Pontiff, our example and rule, Who is Christ our Lord;] since in the third Council of Carthage, too, in which St. Augustine was present, it was decreed, [*Autograph*, according to which doctrine the third Council of Carthage, at which St. Augustine was present, decrees and orders,] that the furniture of a Bishop ought to be [*Autograph*, should be] cheap and poor. This same forethought is fitting in every state or kind of life, the persons however and states being taken into consideration [*the Autograph adds:* and proportion being observed;] as in matrimony we have the example of St. Joachim and St. Anne, who, dividing yearly their pro-

perty into three parts, gave away one to the poor, dedicated another to the service of the Temple and the worship of God, and reserved but the third for their own needs. [*Autograph*, for their own support and that of their own family.]

Certain things worthy of observation concerning the distinguishing of the scruples which the demon raises in the mind. [*Autograph*, For the perception and disti guishing of the scruples and persuasions of our enemy, the following notes are of use.]

The first, it is commonly called a scruple, when from our own exercise of free will and our own judgment, we conclude something to be a sin which is not one; as if any one perceiving that in passing he had trodden upon a cross formed with straw upon the ground, should accuse himself of it as a crime. [*Autograph*, judge of his own judgment that he has sinned.] This however is not properly a scruple, but should rather be called an erroneous judgment.

The second, a scruple properly so called, is, whenever after treading on such a cross, or after any thought, speech or deed, there arises to us from without a suspicion of having committed sin:* and although from the other side

[* So the Douay edition of 1586: Father Rothaan's edition (that of 1833 at least) has a full stop, but his literal version of the Autograph only a comma.

it comes into our minds that we have not sinned at all, we yet feel some ambiguity and perturbation of mind, which the demon thrusts in. [*Autograph*, I yet feel perturbation herein, namely, in so far as I doubt (*or*, fear concerning sin,) and in so far as I do not doubt: this is properly a scruple, and a temptation which the enemy throws in.]

The third: the former kind of scruple, improperly so called, is to be altogether abhorred as full of error [*Autograph*, because it is all error.] But the latter, continuing for some time (especially while the ordering of a better life is of recent standing,) helps in no small degree the soul which is occupied on spiritual things [*Autograph*, which is giving itself to spiritual exercises,] since it wonderfully purifies it, and leads it away from every semblance of sin, [*Autograph*, nay rather it greatly purifies and cleanses such a soul, separating it very much from every appearance of sin,] according to that expression of St. Gregory: *It is the part of good minds there to recognize fault, where there is no fault.*

The fourth, the enemy is accustomed to observe cunningly, of what kind the conscience of each soul is, whether more obtuse or more delicate: [*Autograph*, the enemy observes very

much whether the soul is obtuse or delicate;] and if he finds any one delicate, he strives to render her much more delicate still, and to reduce her to a certain extreme degree of anxiety, in order that, having thus miserably disturbed, he may at last cast her down from spiritual advancement. [*Autograph*, and if she is delicate, he does his best to render her more delicate to the last degree, in order that he may the more easily disturb her, and put her to confusion and flight:*] For instance, if he knows a soul that consents to no sin, mortal or venial, nay more, cannot endure so much as the shadow (so to speak) of voluntary sin; then, since he cannot throw before her any real ground of sin [*Autograph*, make her fall into anything which has the appearance of sin,] he labors to make her think that that is sin to her which in reality is not, [*Autograph*, he does his best that she herself may judge that there is sin where there is no sin,] as concerning some word or sudden little thought [*Autograph*, as in some word, or very little thought.] The obtuse soul or conscience, he studies on the

[* "*Profliget* (*confundat.*) The Spanish verb *desbaratar* is a term of war, and expresses that confusion and perturbation which is wont to happen when an army *is routed* by a victorious enemy."—*F. Rothaan.*]

contrary to render more obtuse, that she who before neglected venial sins, may now care little for mortal ones also, and daily less regard them. [*Autograph*, and if she cared (for sins) in some degree before, (he will do his best) that she may now care (for them) much less, or not at all.]

The fifth, in order that the soul may be able to advance in the spiritual way, she must [*Autograph*, the soul that desires to advance in the spiritual life must always] tend towards the opposite of that side to which the enemy is endeavoring to draw her [*Autograph*, to the contrary way to that which the enemy goes;] so that if he is striving to make the conscience more easy, she may make it more strict; or relax it, on the contrary, if the demon wishes to make it too strict. For so it will come to pass, that, avoiding the dangers of each extreme, the soul herself (*or*, that soul) will remain constantly in a certain middle, quiet, and secure state. [*Autograph*, in like manner, if the enemy endeavors to render her more delicate in order that he may bring her into an extreme, let the soul endeavor solidly to establish herself in the middle,* in order to render herself altogether quiet.]

[* Father Rothaan observes on the importance of this

The sixth, as often as a man [*Autograph*, such a good soul] wishes to say or do anything which is not contrary to the usage of the Church, or the mind of our ancestors, and which tends to the glory of God, and there meets him a suggestion [*Autograph*, and there comes to (upon) her some thought or temptation] from without, dissuading from saying or doing the thing so purposed, adducing some colored reason [*Autograph*, adducing to her apparent reasons,] either of vain glory or of any other evil, then the mind must be lifted up to God; [*Autograph*, then she ought to lift her mind up to her Creator and Lord]; and if it appear that such word or deed tends to His glory, or at all events, is not contrary thereto, he must go on in opposition to such thought (*Autograph*, she ought to act (proceed) diametrically (on) against that temptation], and in answer to what the enemy objects, say with St. Bernard: *Neither for thee did I begin, nor for thee will I finish.*

expression as compared with that of *relaxing*, which we have in the Common Version, remarking that "he who *relaxes* his conscience, when the *demon* seeks *to make it too strict*, if in relaxing it he diminish his strictness beyond the middle point, incurs the most serious danger of falling into that very evil into which in the end the enemy is endeavoring by means of those very difficulties to draw him; which also the sad experience of very many scrupulous persons proves."]

SOME RULES TO BE OBSERVED,

In order that we may think with the Orthodox Church. [*Autograph*, In order to think with truth as we ought, in the Church Militant, let the following rules be observed].

The first, removing all judgment of one's own, one must always keep one's mind prepared and ready to obey the true Spouse of Christ [*Autograph*, Christ our Lord],* and our holy Mother, which is the Orthodox, Catholic, and Hierarchical Church.

The second, it is proper to commend the confession which is accustomed to be made of sins to the Priest, and the receiving of the Eucharist at least once a year, it being more commendable to receive the same Sacrament [*or*, the Sacrament Itself (*i. e.* to receive It actually, not in spirit only)] every eighth day [*i. e.* once a week], or at least once in each month, [*Autograph*, and much more every month, and much better every eighth day], observing at the same time the due conditions.

The third, to commend to Christ's faithful

[* In the Autograph, "which is our holy Mother the Hierarchical Church." On which Father Rothaan observes: "The ancient MS. Version, which as we have often said, our holy Father used, has as follows: *and this is the holy Mother the Hierarchical Church which is that of Rome.*"]

people, that they frequently and devoutly hear the holy rite or sacrifice of the Mass [*Autograph*, the frequent hearing of Mass]; also the saying of the Church hymns, the psalms, and long prayers, either within the Churches or outside of them: also to approve the hours marked out for the divine offices and for prayers of whatever kind, as are what we call the Canonical Hours.

The fourth, to praise very much the Orders of Religion, and set celibacy or virginity before marriage. [*Autograph*, The fourth, to praise very much the Orders of Religion, virginity, and continence, and not (praise) marriage so much as any one of those (aforesaid states).]

The fifth, to approve the vows of Religious concerning the observance of chastity, poverty, and perpetual obedience, with the other works of perfection and supererogation [*Autograph*, and of the other perfections of supererogation]. And here it must be noted in passing, that since a vow relates to those things which lead [*Autograph*, approach (attain)] more nearly to the perfection of the Christian life; concerning other things, which rather turn away [*Autograph*, which depart (recede)] from the same perfection [*or*, from perfection itself], as con-

cerning traffic, or matrimony, [*the Autograph, adds:* &c.] a vow is never to be made.

The sixth, to praise moreover relics, the veneration and invocation of Saints: [*Autograph*, to praise the relics of the Saints, giving to the one (the relics) veneration, and addressing prayer to the other (the Saints):] also the stations, and pious pilgrimages, indulgences, jubilees, the candles accustomed to be lighted in the Churches, and the other helps of this kind to our piety and devotion. [*Autograph*, jubilees, crusades, and the candles accustomed to be lighted in the Churches].

The seventh, to praise the use of abstinence and the fasts [*Autograph*, the statutes (of the Church) concerning fasts and abstinences], as those of Lent, of the Ember Days, of the Vigils, of the Friday, of the Saturday, and of others undertaken out of devotion: also voluntary afflictions of one's self, which we call penances, not merely internal, but external also. [*Autograph*, of the Friday and Saturday: also penances, not internal only, but external also].

The eighth, to praise moreover the construction of Churches, and (*or*, and their) ornaments; also images, as to be venerated with the fullest right, for the sake of what they represent. [*Autograph*, also images, and to ven-

erate them according to what they represent].

The ninth, to uphold especially all the precepts of the Church, and not impugn them in any manner; but, on the contrary, defend them promptly, with reasons drawn from all sources, against those who do impugn them. [*Autograph*, The ninth: to praise, in fine, all the precepts of the Church, having a mind ready to search for reasons wherewith to defend, and by no means wherewith to impugn, her (*or*, them)].

The tenth, also to approve zealously the decrees, mandates, traditions, rites, and manners (lives*) of the Fathers or Superiors. And although there be not found everywhere that integrity of manners (life) which there ought to be, yet if any one, either in a public sermon, or in intercourse with the people, speaks against them, he rather causes mischief and scandal than furnishes any remedy or advantage, the only consequence being, the exasperation and murmuring of the people against their Rulers and Pastors. We must abstain therefore from invectives of this kind. Yet, as (on the one hand) it is mischievous to attack and revile to

[**i. e.* So far as we conscientiously can. The Autograph, however (see the next paragraph), removes all difficulty].

the people those in authority when absent; so, on the other hand, to admonish privately those who, if they will, can remedy this evil, seems worth the while.

[*Autograph*, The tenth: we ought to be more ready to approve and praise as well the statutes and recommendations as the manners (lives) of our Superiors (than to reprove them); because, although sometimes they may not, or might not, be such, (*i. e.* as are worthy of praise, yet) to speak against them, either in public preaching, or in speaking before persons of the common people, would cause murmurings and scandals rather than good; and so the people would be angry against their Superiors, either spiritual or temporal. Therefore (*or*, yet), as (on the one hand) it is mischievous to speak ill to the people concerning Superiors who are absent, so (on the other) it may be useful to speak concerning (their) evil manners (lives) to those same persons who can remedy them].

The eleventh, to put the highest value on [*Autograph*, to praise] the sacred teaching, both the Positive and the Scholastic, as they are commonly called. For as it was the object of the ancient holy Doctors, [*Autograph*, it is more the property of the Positive Doctors, as] Jerom, Augustin, Gregory, and the like, to stir

up men's minds to embrace the love and worship of God [*Autograph*, to stir up the affections to love in all things (entirely) our Lord God, and serve Him]; so it is the peculiarity of Blessed Thomas [*Autograph*, it is more the property of the Scholastic ones, as Blessed Thomas], Bonaventura, the Master of the Sentences, and other more modern Divines [*Autograph*, *&c.*], to lay down and define more exactly the things necessary for salvation, according to what is fitting for their own times and for posterity, for the confutation of the errors of heresies. [*Autograph*, to define or explain the things necessary for everlasting salvation in a manner suitable to our times, and for the better attacking and exposing of all errors, and all fallacies]: Since the Doctors of this kind, being later in date, are not merely endowed with the understanding of the Sacred Scripture, and assisted by the writings of the old authors; but also, with the influx of the Divine light, [*Autograph*, being themselves illuminated, and taught by the Divine power], use happily, for the help of our salvation, the determinations of Councils, the decrees, and various constitutions of holy Church.

The twelfth, it is a thing to be blamed and avoided to compare men who are still living

on the earth (however worthy of praise) with the Saints and Blessed, saying: [*Autograph*, we ought to take notice in making comparisons of those who are still alive with ourselves (*qui adhuc vivimus*, i. e. *nobiscum vivunt*), with the Blessed who are departed this life, that no small amount of error is committed in this matter: for instance, when it is said:] This man is more learned than St. Augustin: That man is another St. Francis: He is equal to St. Paul in holiness, or some virtue, he is not inferior, &c. [*Autograph*, That man knows more than St. Augustin; he is another St. Francis, or greater; he is another St. Paul in virtue, holiness &c.)

The thirteenth, finally, that we may be altogether of the same mind and in conformity with the Church herself; if she shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be white. [*Autograph*, The thirteenth: that we may in all things attain the truth (that we may not err in anything), we ought ever to hold it (as a fixed principle), that what I see white, I believe to be black, if the Hierarchical Church so define it (to be);] For we must undoubtingly believe, that the Spirit of our Lord Jesus Christ, and the Spirit of the

Orthodox Church His Spouse, by Which Spirit we are governed and directed to salvation is the same; and that the God Who of old delivered the precepts of the Decalogue is the same Who now instructs and governs the Hierarchical Church [*Autograph*, our holy Mother the Church].

The fourteenth, it must also be borne in mind, that although it be most true, that no one is saved, but he that is predestinated, [*Autograph*, that no one can be saved except he have been predestinated, and except he have faith and grace], yet we must speak with circumspection concerning this matter, lest perchance stretching too far the grace or predestination of God; we should seem to wish to shut out the force of free will and the merits of good works; or on the other hand, attributing to these latter more than belongs to them, we derogate meanwhile from the former. [*Autograph*, (yet) we must take very great care in the manner of speaking and treating of all these things*].

[* "*Of all these things.*—There is nothing more in the Spanish Autograph. Yet in the ancient MS. Version we find the following words added: *lest while we attribute very much to predestination and grace, we prejudice the powers and endeavors of free will, or while we exalt too highly the powers of free will, we derogate from the grace of Jesus Christ.*"—Father Rothaan].

The fifteenth, for the like reason we should not speak on the subject of predestination frequently; [*Autograph*, we ought not to speak much on the subject of predestination in the way of habit*]; and if it occur occasionally [*Autograph*, but if in any way and occasionally we speak of it], we ought so to temper what we say, as to give the people who hear no occasion of erring, and saying: If it is already determined concerning my salvation or damnation, whether I do ill or well, it cannot happen differently; whence many are wont to neglect good works, and other helps of salvation. [*Autograph*, the works which conduce to salvation, and the spiritual advance of their souls].

The sixteenth, it also happens not unfrequently, that from immoderate preaching and praise of faith, without distinction or explanation added, the people seize a handle to be torpid concerning any good works, which precede faith, or follow it when formed by the bond of charity.† [*Autograph*, The sixteenth, for the

[* "*In the way of habit*.—It might perhaps be rendered: *ordinarily*. The ancient MS. Version however has: *as a custom and habit* [*ex usu et consuetudine*." Father Rothaan].

[† This, which agrees with the punctuation of the Douay edition of 1586, *quæ fidem præeunt, aut sequuntur charitatis nexu efformatum*, seems on the whole the most faithful rendering of the Common Version;

same reason we must take care lest, by speaking much and with much earnestness concerning faith, without any distinction and explanation, occasion be given to the people of becoming torpid and slow in working, whether before faith formed by charity, or after (it has already been received)].

The seventeenth, nor any more must we push to such a point the preaching and inculcating of the grace of God, as that there may creep thence into the minds of the hearers the deadly error of denying the faculty of our free will. [*Autograph*, as that there may be generated the venom (false teaching) by which liberty is denied]. Concerning grace itself, therefore, it is allowable indeed to speak diffusely, God inspiring us, but so far as redounds to His more abundant glory, and that after a fit-

and although another, agreeing with the punctuation of Father Rothaan's edition (that of 1838 at least), viz: "which precede or follow the forming of faith by the bond of charity," would be more literally conformable to the Autograph," yet the above in reality expresses or implies just the same sense, viz: *that the works of charity both prepare the way for and are produced by faith.* A third rendering which the words might admit, viz: "which precede faith, or follow it by the bond of charity when (already) formed," would be open to the objection of omitting the former half of the above important doctrine expressed by the Autograph, and by the other two renderings of the Common Version].

ting manner, especially in our so dangerous times; lest both the use of free will and the efficacy of good works be taken away. [*Autograph*, Therefore concerning faith and grace we may speak as much as possible, with the divine help, to the greater praise of His divine Majesty; but not so, nor in such ways, especially in our so dangerous times, as that works and free will should receive any damage, or be accounted for nothing].

The eighteenth, although it is in the highest degree praiseworthy and useful to serve God from pure love, yet the fear of the divine Majesty is greatly to be commended. And not that fear only, which we call filial, which is the most pious and holy; but also the other, which is called servile; as being very profitable, and very often necessary to a man, that when we happen to fall into mortal sin, we may endeavor to rise again promptly from it: from which while we are free and separate, the ascent will the more easily be open to us to that filial fear which is entirely acceptable to God, which gives and preserves to us the union of love with God Himself.

[*Autograph*, The eighteenth: although to serve God much from pure love is to be esteemed above all things, (yet) we ought to

praise much the fear of His divine Majesty: because not the filial fear only is a pious and most holy thing, but also the servile fear, where a man does not attain to anything better and more profitable; (because) it helps much toward emerging from mortal sin, and after (a person) has emerged from this, he easily arrives at the filial fear, which is all (*or*, altogether) acceptable and agreeable to our Lord God, because it is together (inseparably joined) with the divine love].

FINIS.

NOTE. In the ancient MS. Version we find here: *Praise to God. These Exercises were written in the year of our Lord* 1541. *On the ninth day of July, at Rome.* From which it is clear, since this MS. corresponds altogether with the Spanish Autograph, such as we now have it, that already in that year, and probably long before, the Exercises of our holy Father were altogether the same, and that they have always remained the same, no word having been altered or changed.

ADDITIONAL LITERAL RENDERINGS OF THE SPANISH AUTOGRAPH,

TOGETHER WITH SOME ADDITIONAL NOTES;

Concerning both which see the Translator's Advertisement.

In the title of the Annotations: for the help &c.] and that (by their help) as well he who is to give as he who is to receive them may help himself.

Annot. 1. to travel &c.] to go,——so any method of preparing——and after one has removed them,——the ordering one's life, for the salvation &c.

Annot. 4. the consideration &c.] the consideration and contemplation——up to the Day of Palms inclusively——. For since it happens that in the First Week——for their sins; since also some are more diligent than others; also some are more (than others) agitated or tried by various spirits; it is necessary &c.

Annot. 7. confirming &c.] adding to him spirit and strength for the future, and laying open to him the wiles of the enemy of human

nature, and effecting (admonishing, exhorting) that he prepare and dispose himself for coming consolation.

Annot. 8. The eighth &c.] The eighth, he who is giving the Exercises, according to the need he shall perceive (to be) in him who is receiving them, concerning desolations and the wiles of the enemy, as also concerning consolations, will be able to give (explain) to him the Rules &c.

Annot. 16. toward anything less right, &c.] inordinately (out of order) toward anything, it is very fitting that she should move herself, striving with her whole powers that she may come to (arrive at) the contrary of that thing for which she has a wrong affection; as, if she is affected toward seeking and possessing &c. ——unless His Divine Majesty, reducing into order her desires, shall have so changed for her her former affection, &c.

Annot. 18. *end:* it will be better to prescribe him some of the said lighter Exercises—— Examinations of Conscience, &c.] it is more fitting to give him some of these light Exercises (*i. e.*, *according to Father Rothaan*, some light, *or* some of the lighter, things from the Book of Exercises), until he make the Confession of his sins; and giving him afterwards

some Examinations of Conscience, and prescribing that he confess more frequently than he was accustomed, in order that he may preserve himself in what he has gained, not go on further into the matter of Election &c.

Annot. 19. The nineteenth is, that to a man engaged with public or other fitting business—having an hour and a half each day for undertaking some Exercises, &c]. The nineteenth, to him who should be entangled (*or* occupied) with public or other fitting (uesful, necessary business—if he take an hour and a half (each day) for the performance of the Exercises, &c. *(Father Rothaan illustrates the importance of this last distinction by the case of Possevinus, Secretary of the Company under Father Everard: who, with only an hour and a half in the day at his disposal, went through the whole of the Exercises, spending forty-seven days on those of the First Week).*

Title: Certain Spiritual Exercises &c.] Spiritual Exercises, that one may overcome one's self, and order one's life, not determining one's self by any affection which is inordinate (out of order).

FIRST WEEK.

Foundation: The Principle or Foundation. Man was created——we ought to hold our-

selves indifferent, &c.] The Principle and Foundation. Man was created, that he might praise our Lord God, give Him reverence, and serve Him, and by means of these things save his soul; and the other things on the face of the earth were created for man's sake, and that they might assist him in pursuing the end for which he was created. Whence it follows, that a man should use them in so far as they assist him toward his end, and that he ought to clear (withdraw) himself from them in so far as they hinder him from it; wherefore (in order to attain to which) it is necessary to make ourselves indifferent toward all created things, in so far as it is allowed to the liberty of our free-will, and not prohibited; so that we wish not on our part health more than sickness, riches than poverty, honor than disgrace, a long life than a short one; and in like manner in the case of all other things; desiring and choosing those only which conduct us better to the end for which we were created.

Particular Examination, first paragraph: the diligent——sin or fault of which, &c.] to be diligently on his guard against that particular sin or defect from which he wishes to correct and amend himself.

Second paragraph: ask of God——let him

propose anew &c.] ask of our Lord God what he wishes (desires), namely, the grace——sin or defect——concerning that proposed and particular thing from which he wishes to correct and amend himself, running separately *(discurrendo)* through the several hours, or through the several times, beginning from the hour when he rose, down to the hour and point of time *(momentum)* of the present examination, ——and afterwards propose anew to amend himself up to the other examination which he will make.

Additions, title: sin or fault &c.] sin or defect &c.

First: that kind of sin or fault,——others &c.] that particular sin or defect,——many &c.

General Examination, title, G. Ex. of C., most useful &c.] G. Ex. of C., for cleansing one's self, and for confessing better.

Parag. 1: It is pre-supposed &c.] I pre-suppose (lay down beforehand) that there are in me three kinds of thoughts; namely, one which is my own, arising of my own clear liberty and will; &c.

Concerning Thought, parag. 4: or shews himself, &c.] or when there is (comes in) some negligence in throwing back such thought.

Concerning Word, parag. 3: First, &c.]

The first (reason), when we wish to swear by any creature, in that (act), while we wish to name a creature, it (this creature, *or*, the wish to swear by a creature) does not render us so attentive and cautious to speak the truth, or to affirm it with (not without) necessity, as when we wish to name the Lord and Creator of all things.

Method of General Examination, parag. 3: through &c.] through the several hours, or several times,——then concerning word, and afterwards concerning deed, &c.

The Use of General Confession and of Communion. From a General &c.] General Confession with Communion. In a General—among many other advantages will be found three in this place (*i. e.* at this time of the Exercises).

First Exercise, title: The first—of the soul, concerning three sins; containing, &c.] The First Exercise is a Meditation (to be made) by means of the three powers (of the soul) concerning the first, second, and third sin. It contains in itself, after a preparatory prayer and two preambles, three capital points (*i. e.* points of the utmost importance) and one colloquy.

Parag. 3: But if, &c.] In (meditation on a thing) invisible [*in the preceding paragraph we*

have: in contemplation or meditation (on a thing) visible,] as is (that) here concerning sins, the composition will be to see, by the sight of the imagination, and consider that my soul is in this corruptible body (as if) shut up in a prison (*or*, workhouse, *ergastulo*); and the whole compound in this valley as it were in exile (cast out into exile) among the brute animals. I call the whole compound that of my soul and body (that is to say, myself altogether.)

Parag. 4, *end:* and that I, &c.] and how often I have deserved to be damned for ever on account of my so many sins.

First point, last sentence: but not choosing to give reverence and obedience to their Creator, but—were changed from grace into wickedness, &c.] not choosing to assist themselves by the help of their liberty to give reverence and obedience to their Creator and Lord, passing into pride, were changed, &c.

Second point, first sentence: The second —— how great a corruption has come upon, &c.] The second (point will be,) to do the same, that is to draw (apply) the three powers upon ——and how great a corruption has come upon the human race, so many human beings going to (towards) Hell. *(What the Common Version has would seem rather, as Father Rothaan remarks, to belong to the third point.)*

Third point, end: that everlasting punishment is justly imposed on sin, &c.] how in sinning, and acting against infinite Goodness, (such a man) has justly been condemned for ever; and to conclude with acts of the will, as has been said.

Second Exercise, point 3*:* The third, &c.] The third, to look (consider) who I am, diminishing myself by examples: first, what my greatness is in comparison with all men; secondly, what men are in comparison with all the Angels and Saints of Paradise; thirdly, to look at (consider) what all created things are in comparison with God: what now can I alone be? fourthly, to look at (consider) all my corruption and bodily pollution; fifthly, to look at (consider) myself as a kind of ulcer or boil, whence so many sins and so many wickednesses, and venom so exceedingly foul, have swarmed forth *(pullularunt.)*

Third Exercise, end of first point: Then, &c.] After which things I shall make three colloquies in the manner which follows.

First colloquy, end: thirdly, that having perceived and condemned, &c.] thirdly, to ask the knowledge of the world, in order that, abhorring (it,) I may remove worldly and vain things from me. And then once *Ave Maria.*

Fourth Exercise, title: The Fourth, &c.] The Fourth Exercise is by summing up (*resumendo*) this same third.

Such a repetition —— will also have, &c.] I have said by summing up, in order that the understanding may go continually *(assidue,)* without turning aside, over the remembrance of the things which it has contemplated in the foregoing Exercises; making also the same colloquies.

Fifth Exercise, second prelude: that, if, &c.] that, if (ever,) on account of my faults, I shall have forgotten the love of the eternal Lord, at least the fear of punishments may assist me, that I come not into sin.

Ex. 5, *point* 1: after "as it were in dungeons," add, ("*velut ergastulis*"); and at the end of the foot-note, ["The Autograph has only: *and the souls as it were in fiery bodies.*"]

Second parag. after Ex. 5: As to the time ——before we have taken food;——Which, &c.] The first Exercise will be performed at midnight; the second as soon as one is up in the morning; the third before or after Mass, in a word before dinner;* the fourth at the hour

* *I. e.* an *early* dinner, *prandium;* which will express also *a late breakfast*, if this be the only meal taken before evening. That St. Ignatius supposes only

of Vespers; the fifth an hour before supper. This repetition (iteration, alternation) of hours, more or less, I always understand (to be observed) in all the four weeks, in so far as age, disposition, and complexion (constitution) assists him who is being exercised for the performance of five Exercises or fewer.

Second Addition, former part: and that,—— how some soldier, &c.] drawing (exciting) myself to confusion concerning my so many sins, putting forward (to myself) examples; as if some knight (*in the Spanish* caballero, *i. e.* chevalier) were standing before his king and all his (the king's) court, &c.

THE SECOND WEEK.

The Second Week. A Contemplation, &c.] Call of a temporal king, (which) helps to the contemplation of the Life of the King eternal. (*On this title Father Rothaan observes:* "The title is such as to point out that the following contemplation is used as *a preparation* to the contemplation of the *Life* of Christ, which is

two, (or, at most, only two regular) meals as a general rule, viz. *prandium* as above, and *cœna*, the evening meal, (whether called *dinner* or *supper*,) is sufficiently clear from the last of the Rules at the end of the Third Week.

the subject of the Second and Third Weeks. It must also be observed that the heading, *The Second Week*, is not found in this place in the Autograph. See however the title concerning the Incarnation, below; where it is said: The First Day, &c.," *i. e.* "The First Day and First Contemplation."

Third point: The third is,——soldier, &c.] The third, to consider what good subjects ought to answer so liberal and so kind a king; and consequently, if any one did not accede to the request of such a king, how worthy he would be to be blamed by the whole world, and to be accounted a perverse (worthless) knight. *(On the word* knight, *see above in the second of the Ten Additions.)*

The second part, &c.] The second part of this Exercise consists in applying the aforesaid example of the temporal king to Christ our Lord concerning the said three points.

First, we shall thus, &c.] And as to the first point, if we regard such a call of the temporal king to his subjects (think it worthy of attention,) how much more is it a thing worthy of attention to see Christ our Lord, the eternal King, and before Him the whole world, which (altogether,) and each one (of men) in particular, He calls, and says: My will, &c.——that

following Me in pain (in labors,) he may also follow Me in glory.

Thirdly, &c.] The third, they who shall be willing to have a greater affection (towards the King Christ,) and to shew themselves remarkable in all the service of their eternal King and universal Lord, will not only offer themselves altogether for labor, but also by acting in opposition to their own sensuality, and in opposition to their carnal and worldly love, will make offerings of greater value and greater weight, saying:

"O eternal Lord of all things, I make my oblation with Thy favor and help, before Thine infinite goodness, and in the sight of Thy glorious Virgin Mother, and of all the Saints (*Sanctorum et Sanctarum*) of the heavenly Court; (testifying) that I wish and desire, and it is my deliberate determination, provided it be Thy greater service, and Thy (greater) praise, to imitate Thee in bearing all injuries, and all blame, and all poverty, as well actual as spiritual, if Thy most holy Majesty shall be pleased to choose and receive me to such a life and state."

In this Second and the following Weeks, &c.] For the Second Week, and so afterwards, it is very profitable to read (something) every

now and then from the Books on the Imitation of Christ, or of the Gospels, and of the Lives of the Saints. (*With respect to the placing of the Imitation of Christ first, Father Rothaan remarks that it is easier reading, and not such as to withdraw the mind from the main subject of the meditations, but rather most suitable for the greater confirmation of the practical conclusions conceived therein. He also remarks the absence in the Autograph of the "&c." with which the paragraph concludes in the Common Version.*)

*First Med. of First Day; third point:** that I may know, &c.] the intimate knowledge of the Lord, Who became Man for me, &c.

Lastly, I shall subjoin, &c.] In the end must be made the colloquy, considering what I ought to say to the three Divine Persons, or to

* These three points (the person, words, and actions) ... intended to shew, not the divisions of the whole ... ditation, but the manner of meditating on each of the ... isions or points given further on in the Mysteries of ... Life of Christ. Also, if actions occur before words, ... y should be contemplated before them; and other ... nts, as the thoughts, inward affections, and virtues of ... persons, the manner and object of the Mysteries, ... cause, effect, time, and other circumstances, may ... dded with profit. (See the Directory, Chap. 19, §. ..., 7.)— In the same way must of course be under- ... d the three additional points at the beginning of the ... d, and the two additional points at the beginning of ... Fourth Week.

the eternal Word Incarnate, or to (His) Mother and our Lady ;——thus newly incarnate ; saying in the end *Pater noster.*

Med. 2, parag. 2: The words, *as one may piously meditate*, are added in the Spanish Autograph after *about nine months gone with child;* in the ancient MS. Latin Version, after *an ox.* In both, says Father Rothaan, they have been added in the margin by St. Ignatius's own hand, and refer, as is clear, to all that is here said, which the Gospel does not express.

First point: The first &c.] The first point is, to see the persons, that is to see our Lady, and Joseph, and the handmaid, and the Infant Jesus after He shall have been born, making myself a poor wretch, and unworthy servant, looking at them, contemplating them, and ministering to them in their necessities, as if I were present on the spot, with all possible service (*or* humility, devotion) and reverence; and then to turn back upon *(reflectere in)* myself, in order to receive some fruit.

The second &c.] The second, to attend, apply my mind (*advertere*), and contemplate the things which they (the persons) are saying; and by turning back upon myself receive some fruit.

The third——and in the end about to un-

dergo the Cross &c.] The third, to behold and consider the things which they are doing, as is (as) to travel and to labor, (bear labors, miseries) that the Lord may be born in the greatest poverty, and that, after so many labors, after hunger, after thirst, after heat and cold, after injuries and insults, He may (in the end) die on the Cross; and all these things for my sake. Then, by turning back (*reflectendo*), to receive some spiritual fruit. *Father Rothaan observes: that the Spanish* para que sea nacido *may also signify* why (He) *was born, which the Common Version has expressed with the addition of the conjunction (putting* et causarum ob quas *instead of merely* quare). *He prefers however the other rendering, both as being that of the ancient MS. Version, and also as more suitable in itself; expressing, as it does, the end to which all was directed by God (an end so different from those for which men commonly undertake journeys; and not inviting (which the common rendering may seem to do) to such an examination into causes as belongs rather to theological studies.*

These things &c.] To finish with the colloquy, as in the preceding contemplation, and *Pater noster.*

In Med. 3, parag. 2, read, "in this Week and the following ones".

Notes after Med. 5: These five &c.] First Note. It must be taken notice of for this whole Week, and the others which follow, that I ought to read only the Mystery of the contemplation which I am immediately about to make; so as that for that time I read no Mystery which I am not about to go through that day or that hour; lest the consideration of one Mystery hinder the consideration of another.

End of Note 4: The ten Additions, &c.] So as that all the ten Additions may be performed (observed) with much care (diligence and circumspection).

Note 5; beginning: to the second and third Addition,——I shall consider &c.] to the second Addition,——placing before my eyes whither I am going, and before Whom, summing up a little the Exercise I am about to perform, and afterwards making the third Addition, I shall enter upon the Exercise.

Day 2, parag. 1, in the Common Text, read *which below, &c.* and *which also below, &c.*

On the second paragraph (compare the note at the foot of the page (Father Rothaan observes, that St. Ignatius's reason for conceding or advising this moderation on these particular days may perhaps have been, "that the mind may ap-

proach in a more active and less fatigued condition to the important business of the election, which has to be begun after these days."

Prelude concerning the States; end of parag. 1: that peculiar &c.] in what life or (in what) state His Divine Majesty may be willing to use us for His service.

Parag. 2. To the searching &c.] And therefore, by way of introducing us in some measure to this matter (*i. e.* the inquiring and asking as above), in the next following Exercise we shall see the intention of Christ our Lord, and over against it that of (the opposite intention of) the enemy of human nature, and how we ought to dispose ourselves, in order that we may arrive at that perfection, in whatever state or life (it may be), which our Lord God has given us to be chosen.

Day 4, *title:* one that of Jesus Christ our most excellent General (*Imperatoris*) *&c.*] one that of Christ our highest Leader and Lord, the other that of Lucifer, the capital enemy of our human nature. "*I like better,*" *says Father Rothaan,* "*to express the Spanish* Capitan *in Latin by* Dux *(Leader) than by* Imperator (*Commander.*) *For our most gracious King does not so much* send *His* (*soldiers*) by command *as* go before *them* by example and leading. *Also*

that ancient MS. Version which we know that our holy Father Ignatius himself used, calls the Lord Christ everywhere Leader."

In the second prelude, for *Chief-General* read *highest Leader*, and for *captain* read *leader*. For the first *Leader* the Spanish Autograph has *Captain General*, and for the second (*leader*), *caudillo;* the former title expressing, as Father Rothaan remarks, a Commander-in-Chief of lawful warfare, the latter designating rather the leader of a faction, and being often used in a bad sense, as of a captain of robbers or malefactors. In order to express in some measure this distinction, he has made use of the terms *Dux Generalis* (Leader-General) and *caput* [head] in his literal Version. The Common Version makes no distinction; and hence, in order to render this Version with strict faithfulness, we must read, both here and in the next two paragraphs, *leader* instead of *captain*, although (as the reader will already have perpeived) this latter is the term which corresponds the more nearly *with the Spanish original.* In all three places Father Rothaan has *caput:* in the third prelude he has again *Dux* instead of *Imperator:* see above. In the first *point*, in order to be strictly with the Common Version, read *fiery and smoky chair* instead of

chair of fire and smoke; although this latter is what the Autograph has—*a certain great chair of fire and smoke*, "in which", observes Father Rothaan, there is no solidity, no true glory, but mere *agitation* and perpetual disturbance joined with thick *darkness*". "And this image", he adds, "exhibits *the evil spirit such as he is*, but not *such as he offers himself* to men's minds".

Point 2: The second, &c.] The second, to consider how he makes an assembly of innumerable demons, and how he disperses them, (sending) these into such a city, and those into another, and so through the whole world, leaving out no provinces, places, states (or, conditions of men), nor any persons in particular.

Point. 3: snares &c.] nets and chains; how they ought first to tempt (them) with the desire of riches, as he is accustomed (himself to do) in the generality of cases, in order that they may arrive the more easily at the vain honor of the world, and thence to great pride. (*For* great *the Spanish has* crecida, *having grown great by new additions continually made*).

Thus then—steps &c.] So that the first step may be that of riches, the second that of honors, the third that of pride; and from those three steps he (Lucifer) leads to all remaining vices.

In like manner &c.] In like manner, on the opposite side, we must exercise our imagination concerning our highest and true Leader, Who is Christ our Lord.

The third, &c.] The third, to consider—— to such an expedition,——leading them first to the highest spiritual poverty,——no less (*or*, also) to actual poverty; secondly to the desire of reproaches and contempts, because from these two things (*i. e.* poverty and contempt) follows humility.

Last paragraph: And two repetitions, &c.] And two repetitions of the same will be made at the hour of Mass, and at the hour of Vespers, always finishing with the aforesaid three colloquies, to Our Lord, to the Son, and to the Father; and that (Exercise) concerning the Pairs (Classes of men) which follows (will be made in the hour before supper.

Meditation on the Classes: The first Class, then, &c.] The first Pair (Class) would wish to take away (shake off) the affection which they have toward the thing acquired, in order that they might find in peace our Lord God, and might know (be able to save themselves, and (yet) do not lay down the means up to the hour of death. (*On* "would wish" *Father Rothaan observes:* "So from the Autograph; not

wish. They do not *desire* really; but *would desire*").

First Mode of Humility: The first, &c.] The first Mode of Humility is necessary for everlasting salvation, namely, that I so lower myself, and so humble myself, to the best of my power, as in all things to obey the law of our Lord and God, in such sort that even if they would make me lord of all created things in this world, or for (the preservation of) my own temporal life, I do not come (be not led) into deliberation concerning transgressing any command, either divine or human, which binds me under pain of mortal sin, (*"In this way"*, says Father Rothaan, *"it is expressed more clearly from the Autograph, that it is not* the act, *but* the habit, *the disposition of mind, that is here treated of"*).

Second Mode; end: and that &c.] and also, that neither for the sake of all created things, nor because they would take away my life, I come into deliberation concerning the commission of any venial sin.

The third Mode &c.] The third is the most perfect humility, namely, when, including the first and second, where the praise and glory of the Divine Majesty shall be equal, in order to imitate (the more) Christ our Lord, and that I

may be the more like Him in act, I wish and choose rather poverty with Christ poor, than riches; reproaches with Christ full of reproaches, than honors; and desire more to be accounted empty (without sense, useless: *Lat.* vanus) and foolish for Christ's sake, Who before me was accounted such, than (to be accounted) wise and prudent in this world. *(Father Rothaan observes that this third mode of of humility "contains the most chaste love of Christ, and in this love is altogether founded, and wonderfully agrees with the Exercises concerning the Kingdom of Christ, which is as it were the Foundation of the Exercises after the First Week", as he has already observed in the proper place).*

Moreover, &c.] For him, then, who desires to obtain this third humility, it is of great service (to this end) to make the aforesaid three colloquies concerning the (*or*, the three colloquies concerning the aforesaid) Classes (Pairs), asking that Our Lord would be pleased to choose him to this third, greater and better, humility, in order that he may the more imitate and (the better) serve Him, if (*or*, provided) the service and praise of His Divine Majesty be equal or greater.

In the Prelude to the Election, second sen-

tence, for *be subordinate* read *be made subordinate.*

Sentence 3: Whence they err——not going straight toward God, &c.] as it happens that many choose in the first place to marry a wife, which is the means, and in the second place, in the conjugal state to serve our Lord God, which (namely), to serve God, is the end. In like manner there are others who in the first place wish to have (Ecclesiastical) benefices, and afterwards to serve God in them. These therefore do not go straight toward God, but wish that God should come straight to their own inordinate affections, and consequently of the end make means, and of the means an end; in such sort that what they ought to take in the former place they take in the latter place.

Introduction &c. The first point &c.) The first point is a matter of necessity, that all things concerning which we wish to make an election be indifferent or good in themselves, and such as militate within the holy Mother the Hierarchical Church, and not bad, nor repugnant to her.

Third point, last sentence: In which matter &c.] as in this matter many are in error, making (imagining to themselves) of an oblique or of a bad election a divine vocation; because

every divine vocation is always pure and clean, without admixture of the flesh, or of any other inordinate affection.

Last paragraph: It must &c.] Note: it must be observed, that if such a mutable election has not been made sincere and well-ordered, then it is expedient to perform the election duly, if any one desire that there may proceed from himself remarkable fruits and very pleasing to our Lord God.

Concerning three Times &c. The second &c.] The second, when there is received (perceived) much clearness and knowledge by the experience of consolations and desolations, and by the experience of the discernment of different spirits.

Paragraph 4: And this &c.] I have said a tranquil time, when the soul is not agitated with different spirits, and uses its natural powers freely and in tranquility.

First Method &c. parag. 2: The second &c.] The second, it is necessary to hold as the object the end for which I was created, which is, that I may praise our Lord God, and save my soul; and at the same time to find (feel) myself indifferent, without any inordinate affection; so that I be not inclined or affected more toward accepting the thing proposed than toward

leaving it, nor more toward leaving it than toward accepting it; but that I find (hold) myself as it were on the turning-pin of a balance (in an equilibrium), in order to follow that which I shall have perceived to be the more for the glory and praise of our Lord God and the salvation of my soul.

The third, &c.] The third, to ask of our Lord God, that He will be pleased to move my will, and put in my soul that which I ought to do concerning the thing proposed, which may be the more to His praise and glory; reasoning (*i. e.* so that I may reason) well and faithfully with my understanding, and choosing (*i. e.* so that I may choose) conformably to His most holy and well-pleasing will. (*"Not only according to His will"*, observes Father Rothaan, *"but also according to His good pleasure, which belongs to a greater perfection"*).

The fourth, &c.] The fourth, to consider by reasoning, how many advantages and gains (*utilitates*) arise to me, for the sole praise of our Lord God, and the salvation of my soul, if I have (*i. e.* by having) the proposed office or benefice; &c.

The sixth, the election having been made, &c.] The sixth, such an election or deliberation having been made, he who has made it

ought to go with much diligence to prayer before the sight of our Lord God, and to offer to Him such election, that His Divine Majesty may be pleased to accept and confirm it, if it shall be His greater service and praise.

Second Method, *Rule* 1: should feel in himself,——toward the thing chosen &c.] should feel first in himself,——toward the thing he is choosing, &c.

Rule 4: that I may then have the less fear.] that I may then find myself (be) with full pleasure and joy.

Concerning Amendment-——condition of life.] For the Amendment and Reformation of one's own life and state.

End of Week 2: not aiming at &c.] not wishing or seeking anything else, except in all things and through all things the greater praise and glory of our Lord God. For let each one consider, that the measure of his advancement in all spiritual things will be the measure of his going out (stripping himself) of his own love, (his own) will, and (his own) advantage. (*The eminently Catholic sentiment of Horace*, *Carm.* 3, 16, Quanto quisque sibi plura negaverit, a Dis plura feret, *is in some measure a parallel to this golden passage.*)

THIRD WEEK.

Week 3, Med. 2, in the title, read *after the Supper.*

Second prelude: The second &c.] The second is, to see the place. It will here be to consider the way from Mount Sion to the Valley of Josaphat, and in like manner the Garden, whether wide, whether long, whether (placed) in this or in that manner.

The third, for the obtaining &c.] The third, to ask what I wish, what is appropriate to ask in the Passion; (namely) grief with Christ full of griefs; breaking in pieces (prostration) with Christ broken (in strength, in a state of consternation); tears, inward pain concerning the so great pain which Christ suffered for me.

Last paragraph but one: which from the hour of His Birth &c.] which He endured from the moment of His Birth, up to the Mystery of the Passion, on which I am now engaged.

In the foot-note to the Second Day, read: *from the garden*——"So, according to the Autograph, both here and every where else, does our holy Father——".

Rules concerning Food: The fifth, &c.] The fifth, at the time when one takes food, let him consider as if he saw Christ our Lord taking

food with His Apostles, and how He drinks, and how He looks, and how He speaks; and take care to imitate Him; so that the understanding may be occupied chiefly with the consideration of Our Lord, and less with the support of the body; in order that he may thus gain more method (*in the Spanish* concierto, *as it were* system; *in the ancient MS. Version* form) and order concerning the manner in which he ought to carry and govern himself.

The eighth &c.] The eighth, in order to get rid of (all) excess (*inordinationem*) (concerning food and drink), it is a great help, after dinner, or after supper, or at another hour when one does not feel the desire of eating, to determine with one's self for the dinner or supper* next following, and so in like manner *(consequenter)* each day, the quantity which it is expedient to take; beyond which, neither on account of any appetite, nor on account of (any) temptation, let him go; but rather, in order the more to overcome every inordinate appetite and temptation of the enemy, if he is tempted to eat more, let him eat less.

* See above, Week I, last foot-note.

FOURTH WEEK.

Week 4, *Med.* 1: The first prelude——how, after &c.] The first preamble is the history; which is here, how, after Christ had expired on the Cross, and His Body remained separated from His Soul, and His Divinity ever united with It (with His Body), His beatified Soul (*Anima beata*), equally united with His Divinity, descended to Hell; whence, delivering the just souls, and coming to the Sepulchre, and rising again, He appeared to His blessed Mother in body and soul. (With respect to the words, *as we should &c.* at the end of the common rendering of this paragraph, see the Mysteries).

Prelude 3: The third &c.] The third, to ask what I wish; and it will be here, to ask grace that I may rejoice and be intensely glad concerning the so great glory and joy of Christ our Lord. Father Rothaan compares the language of the *Gloria in excelsis:* "We give Thee thanks for (because of) Thy great glory".

Point 4: shews Itself forth &c.] appears and shews Itself now so miraculously in His most holy Resurrection, by Its true and most holy effects.

Observations, parag. 2: Secondly,——this Fourth Week &c.] The second Note; it is commonly more suitable in this Fouth Week than in the other three past to perform four Exercises and not five; the first, as soon as one is up in the morning;——drawing (applying) the five senses over the three Exercises of the same day, marking and dwelling on the more principal parts (*moram faciendo in partibus principalioribus*), and (those) on which one has felt greater movements and spiritual tastes. (St. Ignatius does not here mention those places also where desolation has been felt; perhaps, as Father Rothaan observes, because *laborious* search is less suitable to this Week).

Parag. 3, *first sentence:* who is being exercised &c.] who is contemplating &c. (This annotation, as Father Rothaan remarks, is most suitable to all who are meditating, as well out of as in the Exercises; also not less in the Mysteries of the Second and Third than in those of this Fourth Week).

Last paragraph but one, second foot-note; for *help her to rejoice*, read *be a help to her toward rejoicing.*

A CONTEMPLATION FOR OBTAINING LOVE.

A Contemplation intended &c.[A Contemplation for obtaining love.*

In the first &c.] First, it is fitting to remark two things.

The first, &c.] The first is, that love ought to be placed more in deeds than in words. (Father Rothaan observes, that the same view must be taken of barren affections as of words; such affections being inward words).

The second, &c.] The other, (that) love consists in the communication (which takes place) on both sides; namely that the lover give and communicate to the loved the things which he has, or of those which he has and can, and so in turn the loved to the lover; so that if one of them have knowledge, he give it to the one who has not; if honors; if riches; and so (again) the other to him (in turn).

The prayer &c.] The accustomed (preparatory) prayer.

The first prelude, &c.] The first preamble is the composition; which is here, to see how I stand before our Lord God, the Angels and Saints interceding for me.

* Father Rothaan's Version of this excellent Contemplation is here given entire.

The second, &c.] The second to ask what I wish. It will be here, to ask the inward knowledge (*cognitionem*) of the good things, so many and so great, (which I have) received (of God), in order that I, fully (*integre*) acknowledging (*recognoscendo*) (these things) (*or*, with a full sense of gratitude), may in all things love and serve his Divine Majesty.

Let the first &c.] The first point is to bring into memory the benefits received in Creation, in Redemption; also particular gifts; weighing with much affection how much the Lord God has done for me; and how much He has given me of the things which He has; and in like manner (*consequenter*), (how much) the same Lord desires to give me Himself, so far as He can, according to His divine appointment; and then to turn back upon (*reflectere in*) myself, considering with much reason and justice, what I ought on my part to offer and give to His Divine Majesty; namely all I have, and myself therewith, as he who offers (something to another), with much affection:

N. B. In the preceding paragraph the Spanish Editions now read, *con mucha razon y instancia* (with much reason and earnestness); but the MS. copy which St. Ignatius used, and in varions places corrected with his own

hand, reads *justicia* (justice), which both the Common and the MS. Latin Versions have expressed. The insertion (*something to another*) further on, is from this latter Version.

"Receive,—beyond".] "Take, Lord, and receive all my liberty; my memory, my understanding, and my whole will; whatsoever I have and possess; Thou hast given me all these things; to Thee, Lord, I restore them: all are Thine; dispose (concerning them) according to all Thy will. Give me the love of Thee and grace; for this is sufficient for me."

The second—giving, to be, &c.] The second, to consider how God dwells in the creatures; (how He dwells) in the elements, giving to be; in the plants; giving to vegetate; in the animals, giving to perceive; in men, giving to understand; and so (dwells) in me, giving me to be, to live, to perceive, and making me to understand; also making me a temple (of Himself), since I have been created after the likeness and Image of His Divine Majesty; in like manner turning back *(reflectendo)* to myself, in the way mentioned in the first point, or another (if I find another) which I shall perceive to be better. The same plan will have to be followed with regard to each of the points which follow.

The third, &c.] The third, to consider how God works and labors for my sake in all things created on the face of the earth, that is, acts (*habet Se*, holds Himself) after the manner of one laboring; as in the heavens, the elements, the plants, the fruits, the flocks, &c.; giving them to be, preserving them, giving them vegetation and perception, &c. Then to turn back to myself.

The fourth, &c.] The fourth, to contemplate how all good things and gifts come down from above; as my limited power down from that highest and infinite One; and in the same manner, justice, goodness, kindness, mercy, &c.; as from the Sun come down the rays, from a fountain the waters, &c. Then to conclude by turning back upon myself, as has been said.

A colloquy, &c.] To finish with a colloquy and *Pater noster*.

N. B. For the better distinction of the above four points, Father Rothaan observes, that in the first we are to contemplate *generally* the benefits which have arisen, arise, and, we firmly trust, eternally will arise, to us from the love of God towards us. In the second we contemplate the *presence* of the Giver both in His gifts and in ourselves, a presence by which He makes His gifts in a manner *personal* on His

part, *i. e.* bestowed personally by Himself. In the third we contemplate Him as also *working*, and in a manner *laboring*, in doing us good. (Under the second point may be contemplated our Lord's personal presence on earth during His mortal life, and His Sacramental presence in the blessed Eucharist; under the third, all that He did and suffered for us while living here below.) The fourth directs us to the ground of the purest and most perfect love,—Himself and His infinite perfections.

THREE METHODS OF PRAYING.

Three Methods of Praying.] Three Methods of Praying; and the first (and first) concerning the commandments.

Parag. 2: Before I pray,—what I have to come to, and what to do, &c.] First let there be made the equivalent of the second Addition of (*i. e.* the second Addition as changed in) the Second Week; namely, that before I enter upon prayer, my spirit be quiet a little while, sitting or walking, as shall seem best to it, considering whither I am going, and to what; and this same Addition will be made at the beginning of all the Methods of Praying. (*Father Rathaan* calls attention to the great advantage of this preparation before all prayer of

whatever kind, whether mental or vocal; since "we ought not to pass tumultuously from human actions, perhaps even vain ones, to dealing with God or the Saints.")

Parag. 4: First, then, &c.] For the first Method of Praying, it is fitting to consider and think in the first commandment, how I have kept it, and wherein I have failed; observing as a rule (*i. e.* a general rule) (to remain in this consideration,) during the space in which one recites three times *Pater noster* and three times *Ave Maria;* and if in this time I find my faults, to ask their pardon and remission, and say one *Pater noster;* and let this same plan be followed in each of the ten commandments. ("Pardon refers to the fault, remission to the punishment."—*F. Rothaan.*)

Parag. 7 (which in the Literal Version, like the 1st, 9th, and 10th, has a separate title:) Secondly, &c.] Secondly, concerning the mortal sins.

Concerning the seven mortal sins, after the (aforesaid) Addition, let the preparatory prayer be made, &c.

Parag. 9: In the third, &c.] Thirdly concerning the powers of the soul.

Conserning the three powers of the soul, let the same order and rule be followed as in the

commandments, making the proper Addition, preparatory prayer, and colloquy.

Parag. 10: Fourthly, &c.] Fourthly, concerning the five senses of the body.

Concerning the five senses of the body, the same order will still be observed, changing their matter.

Where, &c.] He that wishes to imitate in the use of his senses Christ our Lord, let him commend himself in the preparatory prayer to His Divine Majesty; and after the consideration of each sense, say one *Ave Maria* or one *Pater noster;* and he who would wish to imitate Our Lady in the use of the senses, in the preparatory prayer let him commend himself to her, that she may obtain for him grace from her Son and Lord for this purpose; and after the consideration of each sense say one *Ave Maria.*

In the translation of the Common Version of the preceding paragraph, in order to be exactly with the Latin (*dum sensus excutit, identidem repetat,*) instead of, "and after examining each sense, say," read, "and while he examines the senses, say each time (*i. e.* after each sense,"*) adding as a foot-note to the word *sense:* [*That the Latin *identidem* must be so understood here, might fairly be inferred from

the preceding paragraph, even without the distinct language of the Autograph: otherwise it might naturally be rendered, *from time to time, every now and then.*]

The Second Method of Praying, by the consideration, &c] *The Second Method of Praying* is, (*or*, is performed) by the contemplation of the separate words of a prayer (of the prayer concerning which this Method of Praying is employed.)

The second, &c.] The second Method of Praying is, that he (who wishes to employ this Method) kneel or sit, according as he finds himself more disposed (to the one or the other,) and according as devotion more accompanies him, and, keeping his eyes closed or fixed down to one place, and not moving them to and fro, say *Pater*, and continue in the consideration of this word so long as he finds (various) significations, comparisons, taste, and consolation in the considerations belonging to such (that) word; and in like manner do with any word of the Lord's Prayer, or of each (*or*, whatever, *cujusque*) other prayer he may wish (to take) for this mode of praying. *(As before with respect to preparation, so here with respect to posture and the eyes, Father Rothaan remarks that the directions given are not confined to this*

particular Method, but, on the contrary, are highly conducive to the good success of all prayer.)

At the end of the third rule the Autograph adds: "in the manner mentioned in the second rule."

. . . . . .

Last paragraph but one: And after, &c.] It must be observed, that the Lord's Prayer having been finished in one or more days, the same ought to be done with respect to the Angelic Salutation, and afterwards with respect to the other prayers, so as that for some time he always exercise himself with one of them.

Last parag.: some virtue or grace, &c.] the virtues or graces, &c.

The Third Method of Praying, by a certain, &c.] The Third Method of Praying will be by (*or*, to) measure (*or*, to number, to the measure of rythm.)

In the foot-note to this title, read: "will be *por compas*" (*by*, or, *to measure*); &c. Also, to the end of the note add:—To this kind of sacred harmony, Father Rothaan applies the words of the 83d Psalm, "My heart and my flesh have exulted to the living God."

Two rules, &c.] The first rule is, that another day, or at a different hour, when he wishes to pray (thus,) he say *Ave Maria* to measure, and the other prayers in the accustomed way;

and so in like manner, proceeding through the rest. (*That is, as Father Rathaan explains it, if in the first place he has exercised himself concerning* Pater noster, *and in the second concerning*, Ave Maria, *then let him in the third place do the same with* Anima Christi, *and so in order with the other prayers. And only one prayer is here supposed to be said in this way at one time, the rest being added afterwards in the usual manner. Nor is the length of time to be given to each such Exercise prescribed; for those however who wish to spend more time in this way than one prayer would take, the next rule gives directions.*

The second, &c.] The second is, that he who shall wish to spend more time in praying to measure, may say all the aforesaid prayers, or part of them; observing the same order of breathing to measure, as it has been explained.

VARIOUS RULES.

Rules for discerning spirits; Rule 4, *beginning:* The fourth,——any darkening of the soul, &c.] The fourth, concerning spiritual desolation. I call by the name of desolation everything contrary to (the things said in) the third rule, as darkening of the soul, &c.

In the foot-note to Rule 5, for *such desolation* read *desolation of this kind.*

On Rule 6, Father Rothaan writes: "Would that the things which our blessed Father here says are *highly* profitable in desolation were diligently brought into use by us whilst we are oppressed with desolation! Those words, *intensely—more—much—extending ourselves more,* which are omitted in the Common Version, but which have been restored from the Autograph, are to be taken notice of."—*Father Rothaan.*

Rule 7, *end:* which may suffice, &c.] which is sufficient for eternal salvation.

Rule 8, *end:* if especially, &c.] using diligence (*or*, efforts) against desolation of this kind, as has been said in the sixth rule.

Further Rules for ditto: The second, &c.] The second: it belongs to our Lord God alone to give the soul consolation (*or*, to give the consolation of the soul) without a cause preceding; because it is peculiar to the Creator, &c.

In the same rule, for *such consolation* read in both places *consolation of this kind:* and for *without cause, without a cause.*

The third, &c.] The third: with a cause (*i. e.* when a cause precedes,) the good and the bad Angel may alike console the soul, yet with contrary ends; the good Angel for the soul's

advancement, that she may grow and ascend from good to better, the bad Angel, to the contrary and beyond (*i. e.* to what is less good, or even to what is evil,) that he may draw her to his own perverse intention and wickedness.

The fourth——wishes.] The fourth: it is the characteristic of the evil Angel, who transfigures himself into an Angel of light, to go in with the devout soul (*i. e.* to begin by suggesting thoughts conformable to her,) and to go out with himself (*i. e.* to end by suggesting his own.)

The fifth, &c.] The fifth: we ought to attend very much to the course (*discursum*) of the thoughts; and if the beginning, middle, and end (if, I say, these three be all good, tending to all (*or*, every thing) good (*or*, to what is altogether good,)* a little more, it is a sign of the good Angel; but if in the course of the thoughts which he (the Angel) suggests, he end in anything bad, or having a tendency to distract, or less good than the things which the soul had before proposed to herself to do, or (if he) weaken, or disquet or disturb the soul,

* Correct thus what has already been given in the text.

taking away from her her peace, tranquility, and rest, which she had before, it is a clear sign that they (those thoughts) proceed from the bad spirit, the enemy of our advancement, and of our everlasting salvation. (*In the Common Version of this paragraph, near the end, for* such thought, *read* such a line of thought.)

Rule 6, end ; for *a trial*, read *an experience*.

In the *Rules concerning Alms;* Rule 6, in the third insertion from the Autograph, for *excess* read *fault and excess;* and in the fourth, for *he therefore* read *therefore he.*

In the *Rules concerning Scruples;* Rule 4, last sentence, for "obtuse, that," read "obtuse; so that;" and for "and if she cared (for sins) in some degree before," read "for example, if she made nothing of venial sins before, he will do his best that she may (now) make little of mortal ones; and if she cared in some degree (for venial sins) before.

In the last of the Rules for thinking with the Church, in the Literal Version, *because not the filial*, &c. So the passage must be pointed and rendered, if Father Rothaan's own punctuation is followed; but if one may venture to correct the punctuation of his Latin without seeing the Spanish, it seems more natural to

point, and consequently to render, his Latin as follows: "because not only is the filial fear a pious and most holy thing, but also the servile fear, where a man does not attain to anything better and more profitable, helps much, &c.

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